

# The New Unity

PUBLISHED IN THE INTEREST OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES

Established 1878.

Chicago, January 23, 1896.

New Series, Vol. 1, No. 47.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a

closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

## Contents

EDITORIAL.	Page.
Notes .....	741
The Dawn .....	742
Jew-Baiting .....	743
THE LIBERAL CONGRESS.	
The Calf Path ( <i>verse</i> ); The Religion of Walt Whitman, by ELBERT HUBBARD .....	744
Mental Integrity in Religion; A Birthday Greeting ( <i>verse</i> ); "Killing" Higher Criticism .....	745
A Neapolitan Legend .....	746
THE WORD OF THE SPIRIT.	
Responsive Reading (Omar Kheym); The Monroe Doctrine Enlarged, by JENKIN LLOYD JONES .....	746
THE HOME.	
Helps to High Living (C. A. Bartol); One of God's Little Heroes ( <i>verse</i> ); Two Little Men .....	749
THE LIBERAL FIELD .....	750
THE STUDY TABLE .....	751
MISCELLANEOUS .....	753
ANNOUNCEMENTS .....	756

## Concerning Patience.

*Give me patience, dear Lord, of Thine infinite patience. May I learn of Thee who waitest thro' the aeons of eternity for Thy purpose to fulfil itself.*

*May my soul be at rest and content in doing its utmost, nor fret at the slow accomplishing.*

*May I learn of Thy patience to labor in charity with my brother, knowing that he too must be patient with me.*

*May I learn faithfully to labor in Thy vineyard with whatever tools at hand, tireless, patient, till the going down of the sun.*

*Teach me to trust in the deathlessness of my well-doing tho' fruitless it seem to me.*

*Let me live and die in the faith that all things are ordained for good, and that I, an infinite fraction, may order my life toward helping Thine infinite, beneficent purpose.*

*Patience, dear Lord.*

## Editorial

THE need of the hour is the vision, the seer's gift; we want the power, as Mrs. Browning puts it,

"To see things near as comprehensively  
As if afar they took their point of sight.  
And distant things as intimately deep  
As if they touched them."

With this vision ugly things become beautiful, encouragement grows out of discouraging facts; trust and peace become the habitual possibilities of the soul.

NOT all the hoarding that is criminal is the hoarding of money. Unaccumulated and unutilized wealth of head may be as mean as a similar wealth of purse. Accumulated knowledge selfishly enjoyed and meanly used is, to say the least, as bad as accumulated dollars thus used. There are some folks who are cultivated to their damnation as well as those who are financially prosperous to their damnation. Gifts of head, hand and heart are gifts only when divinely used.

MAN has been so busy the last few thousand years in learning so many things that he has forgotten to learn the feeling that belongs to everything. When the heart catches up with the head in astronomy we will revive the primitive fire worship of our fore-elders minus the superstition, plus the awe that comes with the understanding of the sublime relation that actually exists between a tallow candle and Mars. We will reverently recognize the links that unite the blaze in the kitchen gas range to the great central fire that floods the world with its daily beauty.

SECRETARY George Batchelor of the A. U. A. preached in his old pulpit at Unity Church, Chicago, last Sunday on his way to the Pacific Coast where he will go the rounds of his episcopacy. It is a severe task on one's intellectual faculties to do California judiciously the first time, particularly when he leaves frost bitten regions for that summer land. The innumerable lilies under a cloudless sky throw a charm over the spiritual world as well as the material; so that it is not easy to discriminate between the perfection of nature and the imperfections of human nature. It takes a high religion to prepare men for that terrestrial paradise and there is no need so great there as elsewhere, as the need of a religion equal to the occasion and worthy the setting. Mr. Batchelor will find a hearty welcome among the willing workers who will greet him, but

the highest inspirations rest upon the unconscious need and the undeveloped possibilities of a religion that is adequate to unite and inspire the progressive forces of the Pacific Coast in one co-operative movement.

"THE Bureau of Labor and Transportation" is the name of an humble but most worthy philanthropic industry in the city of Chicago, which on a total cost of eight hundred and thirteen dollars and sixty-six cents last year transplanted two hundred and forty-seven persons in families, one hundred and twenty-six of which were mothers with children, thirty-one orphans, fifty-nine single men and forty-eight single women from the city to country homes and country tasks, scattering them chiefly through the lumbering regions of Michigan, Wisconsin and Minnesota and the farming lands of Kansas. We know of no larger returns from the investment within the reach of the philanthropic than such an industry as this. This organization needs to be encouraged and those in other cities should go and do likewise.

THE following note from our friend sets us aright on a matter in which we blundered in a recent editorial note. The term used in Matthew Arnold's letter upon which we commented is "Training Colleges." At the time, instead of conveying to our mind the "Teachers' Institute" contingency rightly alluded to in Col. Higginson's note, the phrase suggested to us the Preparatory College for the University, which, of course, was not the school in mind if, indeed, there are many such in England.

I think that the *New Unity* is quite wrong in supposing that the students at the Teachers' Institute—those students of whom Matthew Arnold reports that not one per cent of them took sides with the Union cause,—represented the classes of leisure and luxury in England. It is not that order of society which furnishes teachers for English schools. They certainly belonged to the middle class, probably the lower middle class. This makes his statement more important, because we have here always clung to the impression that this middle class was more inclined to favor us than was the aristocratic or the literary class. This statement will rather serve to alter that impression and to leave us to suppose that the mechanic class afforded us our only English friends—with a few notable exceptions—during that period of stress.

T. W. HIGGINSON.

Cambridge, Mass.

AFTER relegating all the poor who have deserved their poverty, the miserable who have bargained for their own misery, into the hands of a severe social science, there remains the cripple caught in the cogs of the social wheel, that woman's face haunted with a misery as far from vice as heaven is from hell. The pestilence that swept across the sea struck her peerless boy and he with-



ered. The sulphurous fumes oozed out of the bowels of the earth into the shaft of the mine in which her faithful husband toiled with loving loyalty to find the gold and silver which would make others rich, and he sickened. Look at that man's face. It is the face of a sick man, not a bad man. Once he walked erect and elastic, and it was his pleasure to trim the vines in the happy prospect of the vintage that would make happy the home nest into which innocent and pure children were born; but the early rains brought rheumatism and the summer drouth brought fever. He represents a misery that is not explained by your statistics of vice. That we have been deceived ninety-nine times does not justify us in being cruel and inconsiderate towards the hundredth worthy sufferer.

A RECENT sermon of Rev. Mr. Crothers delivered at Cambridge, Mass., and published, is on "The Religious Value of Skepticism," in which he says "to the consciousness that we stand in the presence of the infinite we are brought slowly and painfully by the doubting intellect. It has scrutinized the path, it has stopped before doors that for the time seem to have shut out hope of further progress, but door after door has opened until at last it cries wonderingly 'End there is none to the universe of God. Lo! also there is no beginning.'" In the same strain the *Pacific Unitarian* for January reports a Christmas cantata written by Charles A. Keeler and rendered at Berkeley, in which occurs this dialogue between Doubt and Faith. The first exclaims,

"I claim not Truth, O Queen of Fate!  
My name is Doubt. With fierce debate,  
I question all things, high and low,  
And seek the sham within the show;  
But one I lead, whose trust sublime,  
O'erleaps the bounds of space and time,  
Comes forth to claim the Truth we seek."

The second responds,

"My name is Faith. When Doubt denies,  
I find a deeper trust that lies  
Within the error Doubt disowns.  
His shams for me are stepping stones  
To Truth, that mounts, but never dies."

WE have waited, with many others, with lively anxiety for the final decision of Minot J. Savage. It is now announced. This man, who for twenty-one years has been the most commanding unorthodox voice heard in Boston pulpits, has determined to sever the slowly formed and long standing ties and to begin again in a new field. He goes technically as Robert Collyer's colleague, practically as his successor. The great-hearted blacksmith has passed his three score and ten landmark and justly enters into the well-earned leisure of a minister's afternoon. His preaching henceforth will be from gracious impulse and internal choice rather than from the exacting necessity of positive contract. This decision of Mr. Savage is fraught with important consequences to the Unitarian denomination, whose valiant champion he is, and perhaps the most representative mouthpiece of Unitarianism at present date. The head-

quarters of Unitarianism loses the man who might become within the next ten years more of a leader than he has been in the past, but the cause of liberal religion, untrammelled by name and unharnessed to the traditions of any one sect, will probably gain more than Unitarianism will lose, if, indeed, the latter loses anything. It is the hope of Mr. Savage that in going to New York he may do more for his denomination, and if there is a Unitarian constituency in New York of the denominational kind, Mr. Savage will do much to develop it. But the truth may be that New York is waiting for and needing not a Unitarian propaganda but a propaganda on still higher and more inclusive lines that will be superior to the controversies of Christendom and will seek the synthesis on the lines of humanity which will welcome Jew, Agnostic, Progressive Trinitarian, open-minded Catholic and Ethical Culture advocates into one conscious fellowship, seeking more and more co-operation on lines of human helpfulness, practical religion, seven-day churches working for seven-day piety. There is a Unitarian constituency in and around New York City that will give proud welcome to Mr. Savage, but a nobler brotherhood awaits him. If in addition to these workers, he can strike hands with Felix Adler, Heber Newton, the Universalist brotherhood and lead them all into greater co-operation and a more conscious unity than they have heretofore enjoyed, he will indeed be a prophet to a needy city.

### The Dawn.

There is a classic tale which tells of the seven young Christians of Ephesus who, fleeing from the persecutions of Decius, sought refuge in a cave. The cruel persecutor caused the mouth of the cave to be walled up and left them to win the crown of martyrdom by a unique death. Two centuries later, a farmer in the neighborhood, seeking building material for his granaries, removed the stones placed there by forgotten hands for a forgotten purpose. The light of the sun again penetrated the darkness. The gentle youths woke from a miraculous sleep two centuries long. The supposed martyrs of the third, confronted the citizens of the fifth century. What a realizing sense of change did the interview bring. The story only feebly hints at the reality that troubles us all. Every sunrise comes to awaken us out of a past from which we have been severed as actually as were the seven sleepers of Ephesus. Their two centuries' sleep brought an unconsciousness no deeper, broke the thread of continuity no more effectually, left the great world spinning through space no more independently than did our eight hours' sleep last night. They awoke to a world marked by no more rejuvenating forces than do each of us each morning. Every awakening is a rising from death. Every sleep is a sinking back into the infinite arms, it is yielding ourselves to be rocked in the lap of the eternal. Each morning there is a beginning of life; each night is a ripening, a weariness, an ending, a death

and tomorrow an awakening, again as marvelous, startling, incomprehensible and stupendous as the rising of the soul through birth into growth and decline into death why not followed by another reawakening into some other day's existence. Let the sun go his triumphant round, gleaming in the stories children love, shining through pastimes and holidays, ripening lives through disappointment and sorrow into sunset glory. Christmas is the Pagan Yule time. "Yule" means "wheel," the symbol of the sun; it is the sun-day of the year. The very umbrella we carry over our heads, the "parasol," shows in its name that it was first a sacred symbol of the sun, used with a religious significance before it became a comfort, a toy, a vanity. The very gold we covet received its first impress of value from its sun-like brightness; it was the color and not the metal that was sacred, and when we seek it for what our primitive forefathers sought it, for what it symbolizes rather than for what it is, our religion may help our hard times. Every day the sun does rise. In the spirit the rhythmic cycles of God keep pace with the circling year. Physically and spiritually we are purblind, we groan and agonize, grow restless and mean for fear of the weather, when instead we ought to sing our sunrise hymn. In the dusky morning we ought to welcome the glories that are surely coming, that now are. Jesus differed from his countrymen on the Jerusalem streets, crucifixion morning, because he detected the dawn where others saw only a rising storm. His "nevertheless not as I will but as thou wilt" was a sunrise hymn. Constantine with his cross in the sky welcomed the dawn; Luther sang his sunrise hymn; Channing greeted a new day. Now, as then, they only are sane who fit into the sanity of the universe and know that whatever is the matter with the times today, the trouble is inward, it is a disarrangement of the finite and not a mistake of the infinite. The truth is our easy beds, bolted doors and guarded houses bridge the chasm from one day to another so perfectly that we little realize how deep is the profound that divides the waking days. How irresistible is the power not—ourselves that keeps its continuous march onward. If we could live one night with the hunted Indian's vigilance; walk one night, even in imagination, with the belated traveler who weaves the helpless labyrinth of tracks on the snows of a western prairie; keep step with the solitary sentry on his midnight beat as he measures the sluggish hours by counting his weary paces; toss one night on the sleepless fever bed; watch one night with finger on waning pulse with the prayer gripping the heart so close that it never moves the lips,—“Oh God, grant that the dear one may see the sun once more”—then we might realize what it is the sun brings each morning. And our hearts would leap with joy as we remembered that it is sunrise somewhere all the time, that there is never a moment but what "Pure gold boils o'er the cloud-cup's brim" and that somewhere some soul every hour in the day hears the reverberation of



the gun on some sunrise parapet which relieves some weary sentinel from his duty. Every moment of every day brings the cheering radiance of a rising sun to some sick bed. There is never a moment of sunset gloom at one place but what there is literally the fresh light at some other place.

There is but one interpretation that lasts of our present glooms and all other glooms, and that is that they are destined to be dissipated. The heavenly flame, Prometheus-like is on its way from heaven at this moment, which will dispel the gloom and awaken the soul. It is hard times in business. But the hard times have come out of meanness and we can never better them for ourselves or others by more meanness. They will vanish whenever we recognize the never failing sun and go to meet it with our generous hymns of love and praise. The only cure for our hard times is more nobility in ourselves first, in all the world afterwards.

It is a dark time in the political world. Our cities are shrouded in disgrace, corruption and dishonesty and high-handed selfishness is paralyzing our vitality. The sun shines just the same and we must turn towards the sun, start a sunrise hymn of honesty and of generosity, strike it high and clear, independent of party anxieties, theological prejudices, race animosities or individual interests, and how soon will our citizens take up the chorus and our cities will swing into the new light of a better day.

What is happening in the religious world today? What are we trying to do for religion? What ought we to do today? Start a sunrise hymn which will welcome the dawn, awaken one by one the torpid sleepers, compelling them to arouse themselves, join in the rising chorus that will bring into conscious fellowship the multitudes now clothed in differing garbs of thought, various nationalities and diverse religious antecedents. Sing away, thou herald of a new day in religion wherever you may be. Pitch high and clear the sunrise hymn mindless of those who lazily roll on their beds asking for a little more sleep and a little more slumber. Let your notes be of the universal hymn and one by one will join the chorus until the whole family is praising.

We cannot separate the physical from the spiritual. We cannot keep the great sun of the heavens from the great light of the soul. The sun is the parable which conveys the other truth so apt that if we learn the one the other lesson will surely follow.

The sun will never rise in glory upon sordid schemes or ignoble thrift. We cannot atone for extravagance and dishonesty, for recklessness and dissipation by a hasty prudence on the lines related to the highest life of the individual and the community. How appalling is the spectacle now witnessed in Chicago of a managed city beset with roystering clubs, saloons without number, wealthy men who escape taxation and poor men growing rich by political jobs, breaking out in a heroic spasm of economy in the educational activities of the city. The implied contract found in the slowly developed

and clearly established schedule of prices, broken in open mid-winter for thrift's sake. This is not the way to renovate the finances of the city, much less is it the way to purify the politics and ennoble the life. Let the city keep faith with its humblest servant, be generous with its highest activities, fertilize soul and not starve it, feed mind, and then its revenues will be adequate to its needs and mind will dominate its industries and conscience direct its public as well as private affairs.

Chicago, in its short life, has known the reign of the priest, the banker and the political boss. It has passed through in its short life the regime of the missionary who sought the glory of the next world by discounting the realities of this world, the Fathers of the noble Church of Blessed Memory who reared the cross on the banks of the Chicago river followed by the revivalist and the sectarian. Following this came the regime of the speculator who sought magnificence and munificence by pork and corn speculation, or skilful manipulation of corner lots. It is now in full realization of the calamitous rule of the partisan, how doleful are the fruits of the office-seeking, how wicked are the schemes of the political boss. Let the chant of the sunrise hymn be begun that it may usher in the new day, the regime of morals, the rule of the righteous, the kingdom of justice. The hymn that may at first be sounded by a feeble few will surely be taken up by a growing chorus until the mighty swell of a multitude of voices will fill the public heart first with cheer and then with a patience which will enable them to work for and to wait for the coming of the full day of knowledge and reverence, prosperity and equity, the wealth that is loving and lovable.

#### Jew Baiting.

The arrival in this country of a professional anti-Semite has a touch of the comic as well as the tragic. These things lie in the blood. About once a century a great break out of Jew hate must take place. It runs its course as a fever does; and it reappears in its appointed season. Just what this law of periodicity in human instincts is it is not easy to define or analyze; but there it is. The case would be a sad one only we know that we are steadily forming new instincts of better and humaner sorts. To be altruistic in sentiment and action, to rise over prejudice, and act out the Golden Rule is not an easy achievement; but it is a possible achievement.

The Shemitic and Aryan stocks are closely related in origin and more closely related in destiny. It is one of the curiosities of history that these two races have been able to get on well without each other. How much of historic back-sight there was in the prophecy that Shem should dwell in the tents of Japhet we shall not easily find out; but it seems likely that the co-operation of the two forces runs back of historic records. Again and again in the history that is reachable we have interchanged ideas and faiths. The

Father of existing monism in Europe was the Jew Spinoza. The present out-reach toward a universal religion of humanity is as potent among the Jews as among Christians.

Ahlwardt is an illustration of what has passed and still passes for piety. He presents his arguments for the suppression of Jews from equal rights on the basis of the advantage to humanity. He is an apostle of the great Master who was himself a Jew. The Jew-baiters worship a Jew God and go forth to crucify his brethren.

What we need just now is a history of the Jews in America. Mr. Riis has given us in the *Review of Reviews* for January a tale that is not only good reading for Heer Ahlwardt but for all the uninformed. He says "Their slums on the east side in New York are dark mainly because of the constant influx of a new population ever beginning the struggle over. The second generation is the last found in those tenements—if indeed the second is not on the way uptown to the avenue. They have brought temperate habits, and a redeeming love of homes." The charity organization of London reports very much the same. It says "the Jews have fairly renovated Whitechapel." The Jew brings a vast and unconquerable optimism. He believes in his destiny and the destiny of his people, because he believes in God. His God is not a god of the future, but of the now. Mr. Riis says "The laws of Moses operate today in New York's tenements to check the mortality more than all the laws of the Board of Health." "The death rate of poverty-stricken Jewtown despite the crowding is lower than that of the rich." You do not find the Jews forsaking the home life for the saloon life, and throwing aside a steady determination for the better. Ahlwardt will find his mission handicapped by statement of facts. No other nation can show such a record. They manage their charities with a system far superior to that of our race. "The Jewish inmates of the workhouse and almshouse can be counted on the fingers of one hand any day."

Mr. Riis shows that their schools excel in the technical line; while not overlooking general culture the Jew believes with all his soul in the practical. He educates the doing powers. "There is not now a Jewish institution or home for children in which the inmates are not trained in the useful trades." This was precisely what our race needed—to have education cured of its dilettantism—its mental-cultureism. Yet the Jews have not overlooked the higher education, the arts, and true culture. Mr. Riis says the higher classes of teachers in New York overflow with Jews—that their synagogues are centers of social energy. The same is true in Boston, Chicago, Denver and San Francisco. Wherever you go Jewish rabbis are now sought for as professors in our colleges and universities that are not sectarian. My honored associate on the editorial staff found Chataqua's Christianity softening to his wise words. In fact the Jews' day has come sooner than that of the free-thinking Christians.



There could not be a less happy time for the Jew-baiter to come to America than just the present. One of the papers asks what will we do with the fellow; and answers let him alone. He is really helping to create a great revulsion against all such bigotry and race prejudice. A dozen of them let loose to bark and snarl would be the best thing to create an era of amity and mutual good will. What the rational part of the people need is to have their attention brought to the subject. The great day of human fellowship will be assured only when hate ceases to be a religious duty. Booker Washington says "As a race I believe we strengthen ourselves at every point by extending sympathy. No race can cherish ill will toward another without losing those elements that create a strong manhood."

The ambition of the Jew has always been cosmopolitan. Leroy Beaulieu says "The true spiritual religion for which the world has been sighing since Luther and Voltaire will be imparted to it by Israel. To accomplish this Israel needs only to discard her old practices. That hour will mark the birth of a religion truly universal and authoritative—at once human and divine." But in reality it is not our rituals that divide us; it is the spirit that inspires the rituals. It has happened fortunately for the forward-looking element in Judaism that the philosophy of evolution has created a common basis of thought and belief for both Christians and Jews. The innumerable protestors can now find a common platform of union. We all believe in Him "in whom we live and have our being"; by whose life purposing the whole universe looks ever toward better things—that is better for "men of good will."

E. P. P.

AN intelligent foreigner is said to have expressed himself after the following fashion on the absurdities of the English language: "When I discovered that if I was quick I was fast, if I stood firm I was fast, if I spent too freely I was fast and that not to eat was to fast, I was discouraged; but when I came across the sentence: 'The first one won one one-dollar prize,' I was tempted to give up English and learn some other language."

WHO were the Meistersingers and what is known of their guilds? Perhaps the briefest and most accurate reply was given by Prof. Bosanquet in a lecture before the Royal College of London. Its leading points may thus be summarized: With the decline of chivalry in Germany in the fourteenth and fifteenth centuries, the exercise of the gentle arts, which had fallen into disuse with the nobility, was adopted by the burgher class. It so happened that during this period the cities rose to a position of higher importance than they had ever before occupied. There was a while when it even seemed possible that they might become the preponderating element in the state. Multitudes of citizens became possessed of the desire to distinguish themselves in the arts in which they had been much surpassed by the nobles of a previous generation. Unfortunately they had no literary training; they were not familiar with any great models; the character of their daily employments was not such as to kindle thoughts that demanded poetic utterance; few of them had leisure for cultivation. At that time every trade had its guild; and they now formed guilds of poetry, the task of whose members was in intervals of leisure to produce songs according to a body of strict rules. The rules were called the "Tabulation," and the rank of each member was determined by his skill in applying them. The lowest stage was that of a man who had simply been received into the poetic guild; the highest, that of a master (meister singer) who had invented a new melody. Between these was the scholar, the friend of the school, the singer and the poet.

## The Liberal Congress.

*Hospitable to All Forms of Thought: Everyone Responsible for His Own.*

### The Calf Path.

#### I.

One day through the primeval wood  
A calf walked home as good calves should.  
But made a trail all bent askew,  
A crooked trail as all calves do.  
Since then two hundred years have fled  
And, I infer, the calf is dead.

#### II.

But still he left behind his trail  
And thereby hangs my moral tale.  
The trail was taken up next day  
By a lone dog that passed that way.  
And then a wise bell-wether sheep  
Pursued the trail o'er vale and steep,  
And drew the flock behind him too,  
As good bell-wethers always do.  
And from that day o'er hill and glade  
Through those old woods a path was made.

#### III.

And many men wound in and out,  
And dodged and turned and bent about.  
And uttered words of righteous wrath  
Because 'twas such a crooked path;  
But still they followed—do not laugh—  
The first migrations of that calf;  
And through this winding wood-way stalked,  
Because he wobbled when he walked.

#### IV.

This forest path became a lane  
That bent and turned and turned again;  
This crooked lane became a road  
Where many a poor horse with his load  
Toiled on beneath the burning sun,  
And traveled some three miles in one.  
And thus a century and a half  
They trod the footsteps of that calf.

#### V.

The years passed on in swift fleet,  
The road became a village street,  
And this, before men were aware,  
A city's crowded thoroughfare.  
And soon the central street was this  
Of a renowned metropolis.  
And men two centuries and a half  
Trod in the footsteps of that calf.

#### VI.

Each day a hundred thousand rout  
Followed this zigzag calf about;  
And o'er his crooked journey went  
The traffic of a continent.  
A hundred thousand men were led  
By one calf near three centuries dead.  
They followed still his crooked way  
And lost one hundred years a day.  
For thus such reverence is lent  
To well-established precedent.

#### VII.

A moral lesson this might teach  
Were I ordained and called to preach.  
For men are prone to go it blind  
Along the calf-paths of the mind;  
And work away from sun to sun  
And do what other men have done.  
They follow in the beaten track,  
And out and in, and forth and back,  
And still their devious course pursue  
To keep the path that others do.  
But how the wise old wood-gods laugh  
Who saw the first, primeval calf.  
Ah, many things this tale might teach—  
But I am not ordained to preach.

—Samuel Walter Foss.

## The Religion of Walt Whitman.

BY THE AUTHOR OF "NO ENEMY," "LITTLE JOURNEYS," ETC.

Most writers bear no message: they carry no torch. Sometimes they excite wonder, or they amuse and divert—divert us from our work. To be diverted to a certain degree may be well, but there is a point where earth ends and cloudland begins, and great poets often befog the things which they strive to reveal. Poets are not omniscient.

Homer was blind to much simple truth; Virgil carried you away from earth; Horace was undone without his Macaena; Dante makes you an exile; Shakespeare was singularly silent concerning the doubts, difficulties and common lives of common people; Byron's Corsair life does not help you in your toil, and in his fight with *English Bards and Scotch Reviewers* we crave neutrality; to be caught in the meshes of Pope's *Dunciad* is not pleasant; and Lowell's *Fable for Critics* is only another *Dunciad*. But above all poets who have ever lived the author of *Leaves of Grass* was the poet of humanity. Milton knew all about heaven, and Dante conducts us through hell, but it was left for Whitman to show us earth. His voice never goes so high that it breaks in impotent falsetto, neither does it growl and snarl at things it does not understand, and not understanding, does not like. He was so great that he had no envy, and his insight was so sure that he had no prejudice. He never boasted that he was higher, nor claimed to be less than any of the other sons of men. He met all on terms of absolute equality, mixing with the poor, the lowly, the oppressed, the cultured, the rich—simply as brother with brother. And when he said to the outcast, "Not till the sun excludes you will I exclude you," he voiced a sentiment worthy of a god.

He was brother to the elements: the mountains, the seas, the clouds, the sky. He loved them all and partook of them all in his large, free, unselfish, untrammelled nature. His heart knew no limits and feeling his feet mortised in granite, his footsteps tenoned in infirmity he knew the amplitude of time.

Only the great are generous; only the strong are forgiving. Like Lot's wife, most poets look back over their shoulders; and those who are not looking backward insist that we shall look into the future, and hardly one out of the whole scribbling set but accept little Pope's pinched precept "Man never is, but always to be blest." We grieve for childhood's happy days, and long for sweet rest in heaven and sigh for mansions in the skies.

And the people about us seem so indifferent and our friends so luke-warm; and really no one understands us, and our environment queers our budding spirituality and the frost of jealousy nips our aspirations. O Paradise, O Paradise, the world is growing old; who would not be at rest and free where love is never cold? So sing the hirsute dyspeptics of the styles. O enemy he, you bloodless she, nipping at the crackers, sipping at tea, why not consider that although the evolutionists tell us where we came from, and the theologians inform us where we are going to, yet the only thing we are really sure of is that we are here!

The present is the perpetually moving spot where history ends and prophecy begins. It is our only possession: the past we reach through lapsing memory, halting recollection, hearsay and belief; we pierce the future by wistful faith or anxious hope but the present is beneath our feet.

Whitman sings the beauty and the glory



of the present. He rebukes our groans and sighs—bids us look on every side at wonders of creation, and at the miracles within our grasp. He lifts us up, restores us to our own, introduces us to man and nature and thus infuses into us courage, manly pride, self-reliance and the strong faith that comes when we feel our kinship with God.

He was so mixed with the universe that his voice took on the sway of elemental integrity and candor. Absolutely honest, this man was unafraid—pure nature has neither apprehension, shame nor vain-glory. In *Leaves of Grass* Whitman speaks as all men have ever spoken who believe in God and in themselves—oracular, without apology, without abasement, fearlessly. He tells without explanation of the powers and mysteries that pervade and guide all life, all death, all purpose.

Whitman brings the warmth of the sun to the buds of the heart so they open and bring forth form, color, perfume. He becomes for them aliment and dew, so these buds become blossoms, fruits, tall branches and stately trees that cast refreshing shadows. There are men who are to other men as the shadow of a mighty rock in a weary land—such was Walt Whitman.

ELBERT HUBBARD.

### Mental Integrity in Religion.

Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. *Psa. li, 6.*

Try me, my thoughts shall not vary from my speech. The Service Books reading of the 17th *Psa.* and 3d verse.

That truth is, is the sacredness and hope of life. By the integrity of things they are; by integrity in their use, they serve. It is the integrity of the granite that rejoices the builder, that makes the heart of the sculptor glad. The integrity of the ochre keeps the sunshine in the picture, making glad the generations that delight in its beauty. The integrity of the oak realizes the ship upon the waves, riding the storm. The integrity of the steel keeps the hurrying train to its faithful paths, and the commerce of a world is done.

The integrity of life makes the harvests come, each after its kind. It makes the cattle on the thousand hills, and the sheep in all the meadows. It makes the lily a thing of beauty, and the thrush a thing of joy. It keeps the rose in its endless generations, and the sparrow flying its song through the centuries. It makes the heart of the faithful dog beat true to man in all this pilgrimage up into civilization.

It is the integrity of the builder that makes the granite a cathedral; of the sculptor that makes the marble hold in an imperishable beauty the passing ideal of his heart. It is the integrity of the mechanic that makes the track faithful to the engine and the engine faithful to the track. It is the integrity of the gardener that makes the wild fruits fulfil in their larger nobleness upon the trees and vines of his care.

It is the integrity in the brain of man that meets the integrity that is in the earth, giving birth to knowledge, to invention, to civilization. Only through a truthful mind can the truth in the universe report.

To be a teacher a man must not only think true, he must speak true. Expression is essential to the fulfilment of anything. The mind is under this law, and must express itself in order to grow in power and beauty, in ability to think the truth. Anything in nature that does not keep its expression in perfect accord with itself becomes, not simply warped in the expression of it, but in itself, so that expression and what is ex-

pressing through it are alike an imperfection, a falsehood. A mind thinking the truth and speaking a warped truth, giving tongue to a whole lie, soon becomes incapacitated to speak the truth, incapacitated to think the truth, and the universe can no more report true through such a mind than a star can report true through a cracked and disfigured lense in a telescope, than a song in a musician's heart can report true through a shattered violin.

In many of the activities of man's life, this is understood, it is a necessity lived up to, compelling a loyalty to it as the price of any achievement. In religion there is not the same imperious necessity, and so there is less truth-speaking and truth-acting than in some other lines of human activity.

Religion in many of its aspects is speculation, but speculation passed into dogmatism which claims to be the truth that must be blindly believed upon peril of eternal loss. The result is that religion does not grow so as to keep pace with man's advancements. It does not, as it should, be the report of the highest truth there is in the universe, an imperious word commanding man's freest fullest loyalty. There would be a new birth of religion, an increase of its power and glory, if for one year every person teaching or professing religion, would resolve to speak nothing, to adhere to nothing but what their minds, by free inquiry, were convinced is the truth. If there was, in religion as held by men, this integrity of thought and speech, this reality which could face the everlasting righteousness, and say, "Try me, my thoughts shall not vary from my speech," it would indeed become oracular, but not as the elder oracles. It would become oracular in the ability of the universe to report itself true, having an integral medium. Extract from sermon preached in Ithaca, N. Y., by REV. J. M. SCOTT.

### A Birthday Greeting.

Time touched a bud, it bloomed in to a flower;  
Upon a tiny seed he lay his hand,  
And forth there came a mighty tree and grand.  
Beneath his wondrous wand of mystic power  
Fair Spring was crowned with Summer's brilliant dower.  
So may thy noble nature e'er expand  
From seeds of virtue, sown with lavish hand  
Into a life as lovely as the flower.  
May Wisdom place her gracious hand in thine  
And guide thy bark o'er life's uncertain sea;  
May Hope's bright star forever o'er thee shine,  
And gentle Peace thy true companion be.  
An earnest wish these rugged lines confine,  
And bear my birthday greetings, friend, to thee.

—*Ettie Franklin Rypins.*

### "Killing" Higher Criticism.

Joy and exultation prevail in the tents of the righteous! For the one thousandth time, the much-killed "Higher Criticism" has been killed anew. Now the fourteenth chapter of *Genesis* has found its corroboration on a cuneiform tablet and therefore—Moses must have written our *Pentateuch* as it is now in our possession! This is logic with a vengeance. But ever since Prof. Sayce's book two years ago made its appearance, this tune has been sung in all the keys of the orthodox gamut. We are afraid the loudest among the heralds of the final death of criticism must not have read Prof. Sayce's book with any degree of carefulness whatever, for the professor on whose statements they pin their revived faith, speaks of the fact that certain portions of *Genesis* betray stronger signs of Babylonian influences than do others, clearly indicating thereby that even from his point of view, *Genesis* cannot be made out the work of one man.

As far as orthodoxy comes into question, Sayce's position is as heterodox as is that of Wellhausen or Driver. The new discovery taking it as Sayce would have us regard it, would at its utmost merely prove that *Gen. xiv.* is historical, but not that Moses wrote the chapter. Orthodoxy is very inconsistent in constantly appealing to "contemporaneous" history as verifying the facts and showing the sources of sacred Scriptures. If God "inspired" the Biblical authors, He, independent as He is of cuneiform and hieroglyphic epigraphy, might have and would have imparted *His* knowledge to the writers, regardless of the existence of tablets or monuments. But if the author of *Genesis xiv.* had to draw his knowledge, as we do today, from some tablet or brick, how so does the finding of the inscription from which he gleaned his information, settle the question of when he lived? A writer in the sixth century B. C. certainly might have had access to the tablet as readily as one writing in the twelfth century B. C.

It seems that notwithstanding all the noise they make about this "Higher Criticism," its adversaries have never taken the pains to study thoroughly the method and matter thereof. No critic has ever denied that the authors of the *Pentateuch* and the other historical books have utilized old materials and traditions more or less the memory of actual occurrences. Abraham's migrations and the shrines with which his name is brought into connection are indeed the very reverse of free inventions; these sanctuaries existed even at a much later period than that to which Abraham is assigned; the movements which he personally is represented to have made, were actually those of whole tribes or sections of tribes. The biographers of the patriarch incorporated this historical material into their accounts. The discovery of a stone or cylinder corroborating this material does not settle the question when and by whom and from what religious point of view the *Genesis* accounts were written nor whether one Abraham was the central figure of the age or not!

These finds merely corroborate what the "higher" criticism has never disputed, the fact that old material was wrought over by the authors of our Biblical books in accordance with the needs of their purposes. The history of ancient Palestine of course today presents itself in a totally different light than it did a single decade ago. But the Tell-el-Amarna tablets, and all other archaeological material do not either confirm or weaken the results of "higher" criticism. Sayce's argumentation from the wide spread of the art of writing in pre-Mosaic days, as attested by this diplomatic correspondence, smacks of puerility if not of wilful misrepresentation. Modern criticism is not based on the presupposed ignorance of this art in the Mosaic period. The *Pentateuch* might as far as the mere mechanical writing of the books is concerned have been written even earlier than Moses. But the contents show that the *Pentateuch* is a compilation, and the historical books, *Judges*, *Samuel*, *Kings*, show that if the *Pentateuch* was at all in existence before Josiah's days it had no effect upon the religious life and institutions of Israel. This fact no find in Egypt or Mesopotamia can set aside.—DR. E. G. HIRSCH in *The Reform Advocate*.

READ the inducements offered on page 752 to old subscribers and for new ones. If you want to help THE NEW UNITY and be benefited thereby yourselves, be sure to read the offers made.



## A Neapolitan Legend.

Many simple legends are told among the peasants of Southern Europe, illustrating the wisdom of Jesus. Such stories are never without a moral, as the following Neapolitan legend, which we quote from the Munich *Va. terland*, will show:

"Our good Lord Jesus Christ once walked with His disciples across a stony acre, where no tree defended the wanderers against the midday sun. 'If each of you,' said the Lord, 'will take up one of these stones whenever you cross this land, the ground will soon bear rich fruits.' The disciples, anxious to please the Master, picked up stones, as many as they could carry, and the sweat ran down their brows. St. Peter alone demurred. 'Carry stones on so hot a day? Verily not I!' quoth he; and he picked up a pebble not much larger than a hen's egg. The Lord knew it well, but said nothing. At the end of the acre was a wooded hill, and here, by the side of a murmuring spring, the Lord told His disciples to rest. 'Let each place his stones before him.' St. John had carried a large piece of rock, so large that only his love for the Master could give him strength to bear the burden. By the side of this stone St. Peter's pebble looked rather ridiculous, but he did not seem to mind that. He turned to the Savior and said: 'Master, we would eat, but have no bread.' Those who work will always have bread,' answered the Lord, and He blessed the stones before Him. And behold! They were changed into loaves! All had bread in plenty, except Peter, whose portion fell out rather small, but he was too proud to beg of St. John. On the way back the disciples, without a reminder from Jesus, again picked up stones, and this time St. Peter carried the largest of all. At the other end of the acre flowed the Jordan, and Jesus said, 'Let none do good for the sake of reward. Throw your stones into the river.' Thus St. Peter fasted a whole day and learned much."—Translated for *The Literary Digest*.

THERE are few things about which more exaggerated stories are told by people who honestly mean to speak the truth than about the steepness and height of ocean waves. The excitement attending a storm at sea is so great that even the coolest observer is apt to lose his power of accurate judgment, and the waves amid which his ship is tossing and plunging impress his imagination, as if they were really "mountain high." So a person riding in a small boat on a rough sea imagines that the waves into whose trough he sinks with a sickening sense of going to the bottom, are not only of enormous height, but that their ideas resemble walls of water rather than long slopes. The truth is that it is very rare for waves at sea, even in a furious storm, to exceed thirty feet in height. In exceptional tempests they may reach sixty feet. Dr. Schott, a German savant, finds that in the trade-winds the waves average only five or six feet in height. The ordinary observer would estimate them to be at least twice as high. The harder the wind blows the faster the waves run and the steeper they become; yet they are never as steep as they seem to be. In an ordinary wind the slope of a wave is about one foot in thirty-three; in a storm it becomes one foot in seventeen or eighteen. In other words, the slope of storm waves is only ten or eleven degrees from the horizontal. The impression of the great steepness that the waves give to one in a small boat is due to the swiftness of their passage. Only a few seconds elapse while the boat is being lifted from the trough to the crest of a wave several hundred feet in length. The feeling is that of being driven up the face of a cliff of water.

COMMENTING on the amount which a spider actually consumed during twenty-four hours, Sir J. Lubbock says: "At a similar rate of consumption a man weighing 160 pounds will require a whole fat ox for breakfast, an ox and five sheep for dinner and for supper two bullocks, eight sheep and four hogs, and just before retiring nearly four barrels of fresh fish."

## The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"

## Responsive Reading.

IX. Selected from Omar Kheyam. Persian Poet. A. D.

BY REV. CARLETON F. BROWN.

Diversity of worship has divided the human race into many nations. From among all their dogmas I have selected one—Divine Love.

Ye who seek holy fame, and would leave a name wreathed in light, love your neighbor, harm none!

Guard thy tongue from speaking evil, and seek not injury for any being; and then I undertake on my own account to promise thee paradise.

We do not follow men but appeal to Thee, who ever unsealst the gates of Truth.

They say that on the last day there will be settlements, and that the dear God will give himself up to wrath. But from goodness itself only good can come.

Fear not; the end shall be full of sweetness.

If because I have done ill Thou shouldst do ill to me, what were the difference between Thee and me?

We turn the prayers of the pious into happy songs.

We seek not to torment men in their dreams; we do not cause them to burden the midnight with cries—"Oh my God! Oh my God!"

Whither leads the path of destiny? He knows it—He knows it!

In mosque, in church and synagogue they have a horror of hell and a seeking of paradise; but this anxiety is never rooted in the heart that has penetrated the secret of the Most High.

Oh God! before Thy knowledge our own doth vanish.

Think not that I fear the world, nor my departure from it. That which I alone fear is not having lived well enough.

Oh! Thou, who art master of most hidden secrets! give us faith if Thou wouldst have us pray.

## The Monroe Doctrine Enlarged.

Not America, but Humanity.

A sermon preached at All Souls Church, Chicago, January 12, 1896.

BY JENKIN LLOYD JONES.

"Where there is no vision the people perish." PROVERBS XXIX: 18.

The prophets of gloom are helpful prophets. They who have foretold the doom of a people have generally proved to be the heralds of the dawn, because to recognize an evil is to go a long way towards its cure. Short range disaster makes for long range triumph, immediate defeat oftentimes contributes to permanent victory. So while believing in the ultimate triumph of right, waiting for the better day, rejoicing in the onward sweep of humanity, there is nothing gained by shutting our eyes to the ominous facts of the day or refusing to take counsel concerning the grim realities of the hour.

Just now our boasted nineteenth century, which reached a magnificent climax in the triumph of the Columbian year, more glorious in what it prophesied concerning the future than in what it celebrated in the history of the past, is settling into darkness and threatens to go out in gloom. There seems to be a decadence, a collapse more or less sudden in the ideals and ambitions of mankind. Has the century outreached itself, grasped for ideals too high to be realized, or has it filled up the measure of an old inspiration and is it waiting for new breezes from heaven to fill its sails and bear humanity onward to still more noble fruition and more abundant triumphs? I believe

that this latter is the fact, and so I ask you to study with me so much of the situation at the present time as may help us catch a glimpse of the higher remedy.

Certainly we all agree that things are bad enough at the present time, spite of all the triumph of the century in art, science and literature, notwithstanding the boasted growth of liberality in religion and the unquestioned disintegration of dogma and amelioration of the dogmatic spirit. Here we are to-day with private business uncertain and halting. Men of wealth as well as men of toil are beset with anxiety and oppressed with care, burdened with want, each of his own kind. In municipal affairs, notwithstanding our civic federations, municipal reform meetings and bold talk from behind banquet tables and pulpits, there is the most shameless exhibit of dishonest uses of public position for private gain; the people's rights are bought and sold with an open cheerfulness, a roystering hilarity that reminds us of the buccaneers and the robber barons of feudal ages, while the nations of the world seem ready to spring at each others' throats or to waive the obvious claims of humanity, postpone the enforcement of justice and right lest they lose the movement of a pawn on the political chess-board.

All this proves, not that the world is running down, but that it has outgrown its old ideals, has filled up the measure of the barbaric rooted standards of the past. The banner wavers, waiting fresh hands and new zeal to bear it onward that humanity may have something again to strive for, something worthy, if need be, to die for. The truth is, that the era prophesied by Herbert Spencer has come, when the transitional ethics of war must give way to the permanent ethics of peace and the temporary standards of selfishness for the individual or for the nation must give way to universal standards. In religion the "kingdom of the Christ," theologically interpreted, ecclesiastically expressed, must give way to the kingdom of humanity interpreted in terms of universal brotherhood. The practical maxims of trade which have obtained thus far, such as "get all you can and keep all you get," "buy at the cheapest and sell at the highest markets of the world,"—that is, under-buy and over-sell, with competition unlimited and unqualified,—are breaking down. A science of sociology has arisen in these days to prove that such principles are self-defeating and that the maxim, "get all you can and hold all you get," cannot be applied to private business or to national policies without serious modifications and limits. In state-craft the whole fabric of government based upon conquest, the right to rule by divine appointment or royal descent, is known to be factitious. The world has got about as far along as it can get on that principle. The individual soul and the race have been helped about as much as they can be by ideals enforced by supernatural claims of the state or religion whose sanctions are supermundane and supernatural. The appeal of religion must be not to race pride or prejudice, not to provincial prophet or savior, but to man as man and to humanity as a whole.

We have been hearing much of the "Monroe Doctrine" of late. It has been appealed to by the president of the United States in a way to call forth prompt and enthusiastic endorsement by the citizens of the United States. I for one recognize in the enthusiasm which it has aroused, a hopeful and not a discouraging sign. It indicates that there is still an ideality in the hearts of the American people which may yet be successfully appealed to. It indicates that the fires of freedom still burn though the flame is low



and smoulders under the ashes of commercialism and partisanship. It shows that the sympathies of the United States at least can be aroused for the weaker side, that the under dog in the fight has a friend at court in the council chambers of the United States. The proud, imperial, majestic England, the most magnificent power on the face of the earth, all things considered, must play fair, must be considerate and take what is right and not what it can, even from so humble, insecure, unimportant and incompetent a little state as Venezuela, a half-organized contingency of half-breeds of degenerate races, if she would not defy the outraged conscience of the world. I do not believe that either the messages of President Cleveland or the prompt response thereto were born out of bluster, buncombe or lack of appreciation of England's power and worth, or of a restless desire for excitement and a periodic lapse into blood-thirstiness. This prompt movement of spirit shows how the people of to-day languish for want of a worthy motive in life, how they are perishing for want of vision, how ready they are to serve an ideal and to champion a disinterested cause.

The trouble is they have been caught in the inadequate reading of the Monroe Doctrine, which like every doctrine becomes a fetich and a dogma if it does not find re-statement for every growing age. The Sermon on the Mount has to be brought down to date, applied to living questions and present issues else it becomes a fetich and amulet no more potent than the talisman or lucky-stone which the Hottentot carries about his neck. Seventy-five years ago, when President Monroe issued his manifesto, Russia, Prussia and Austria, representing more than one-half of the territory of Europe, formed an unholy alliance which they called the "Holy Alliance" in the interests of absolute monarchy and for the suppression of republican movements. At that time the American continent was the hope of republicanism. Then it was that President Monroe declared in his message to congress that the continents of North and South America were no longer open to colonization by European powers and that any European attempt to interfere with and overthrow any American government would be resented by the United States. It was a magnificent proclamation then, a timely challenge, which John Fiske tells us "in the European money market was considered equivalent to a decisive victory for the Spanish-American states, for their funds rose in value at once." The next year Russia made a treaty with the United States in which it abandoned all claim to the Pacific coast south of the southern limit of Alaska. Monroe was equal to the occasion, he faced the problems of his own time in the right spirit. But many things have happened since 1823, nearly three-quarters of a century of momentous history has been written. This old world has swung into the light since then, democracy, the grim venture of the American continent at that time has since become the hope of the world. There is not now a crown in Europe but is an expensive trinket, the wearer of which knows that it is tinsel worn by the indulgence of the loving constituents rather than by any right vouchsafed from on high. The center of republicanism today is not in America, but it is somewhere in the heart of Europe. England to-day is more democratic than was the United States of 1823, possibly more so than the United States of 1896. The doctrine of the "divine right of kings" has been relegated to the lumber room of human history. It lies there with the black magic, the philosopher's stone, the medicine-man trumpery

and other broken toys gathered from the nursery of the human race, valuable and interesting only to the archæologist. I do not deny the power of those who still wear the trinket, or that the race is still lured with childhood toys.

But crowns, be they made of gold, iron or paper, let them be worn by the Czar of Russia, the Emperor of Germany or the comfortable old lady at Windsor palace, are bound to go, whether in the twentieth or the thirtieth century it matters not. They have got to go. The hope of humanity is in republicanism, the destiny of the world is linked with democracy. The governing must ultimately derive their rights from the governed alone. The Monroe Doctrine, so far as the western continent is concerned, is a last year's bird's-nest. The eggs have been hatched and the birds are flown. The "New World" of the twentieth century is not America, North or South, but Africa, that mighty mystery land with its fathomless forests, its unexplored valleys of measureless fertility, its suggestions of exhaustless mines, its peculiarly plastic aborigines with strange suggestions of power, the native blood out of which sprang Toussaint L'Ouverture, Frederick Douglass and some strains of the Dumas father and son. This land with only a population of fourteen inhabitants to the square mile while Europe has its ninety-four to the square mile; this land which cradled and buried the oldest civilization, that from which the civilization of Europe and America directly sprang, is the coming battle-ground of republicanism. It is the coming hope of progress. There more than in South America is the hope of liberty. The Monroe Doctrine brought down to date is the doctrine that nowhere on this round footstool should a people, however weak and incompetent to defend their rights on battlefield, be intimidated by power of arms and be dispossessed of their lands and their liberties by the arrogance of a foreign nation. The Monroe Doctrine brought down to date is the older principle of the Declaration of Independence made universal, that no government is valid or honorable save that which is brought about by the consent of the governed, and this doctrine is no American discovery; it is as old as the law of equity, and finds its utterance in the teachings of Plato and of Jesus, Moses and Confucius, the prophetic words and lives of earth's noblest everywhere and always. This Monroe Doctrine brought down to date waits not now for a national but for an international utterance. Monroe carried the implication of military enforcement of his doctrine, but the new statement of that doctrine by a president not far distant,—would that his name might have been Grover Cleveland,—will try to enforce this universal claim of democracy, not by the obsolete methods of war but by the divine methods of love. Let the arrogant nation which still thinks the world will honor the power of might be confronted by the more intimidating and the more awful terrors of an indignant international conscience, the blighting calamities of withheld confidences, obstructed commerce and outraged intelligence. These are coming to be the methods to settle international disputes. Already the men of letters and of science have been heard from in England in protest against the arbitrament of the sword in the case of the Venezuela trouble, and there are intimations that the Rothschilds, the moneyed power of Europe, have said,—“If you are going to destroy human property and take away human lives, you must find your money elsewhere.”

You cannot turn the laugh on this prophetic call at the close of the nineteenth century by an appeal to history, nor yet by a

gradgrind appeal to "facts." I know that monarchy has always been potent. I recognize the granite-like solidity of the European powers, but the little rill digs the mighty cañon and bores through mountainous obstructions; so the little rill of republicanism will work its way through armies and under thrones until it makes an ocean that will either swamp the war-ships of the world or anchor them where they will rot in out-of-the-way waters. This is not to be done by war, but by intelligence and the sense of equity, by the international conscience of the civilized world. Government must be based on the consent of the governed, and all other governments, however stately or wealthy, will fall to the ground. The attempt to civilize any part of the world by changing governments from the without, is one of the absurdities that will go with standing armies. What though a petty population of two hundred and fifty or three hundred thousand Englishmen presumes to govern as many millions of Hindus, the hope of India is in the Hindu and the interest and attention of the world is centered upon the native population, notwithstanding the costly, pretentious, sometimes admirable but all the time cruel and arrogant because arbitrary government that now obtains in so-called British India. We need a new ideal in state-craft. We need a new word and that has been given us by the humble craftsmen of the nineteenth century. The word is "Internationalism." Up to this time it has been a dreaded and hated word in Europe because it was first made current by the international organization of laboring men, and crowned heads instinctively felt that for labor to come into consciousness, for the industrial classes to know their power, was the beginning of the end of transmitted aristocracy, inherited nobility, monarchical government. Internationalism means an end of war. Why fortify our ports? Why put three or four million dollars into a war-ship? Let the foreign powers come, let England land her army at New York and Russia land another at San Francisco. Let these armies burn a half dozen State houses; let them devastate our public buildings. Our people will move inland. If we had faith enough in our principle, if we were armed with the panoply of justice and of love, we would meet them not with guns but with corn and milk. We would mourn over the lives they destroy which we could not bring back by destroying other lives. But how short and cheap would such a war be. How soon would our enemies be ashamed and sick of their bargain. Both armies would sneak home begging the pardon of the outraged world. The questions of state-craft are complicated, but one thing is sure, no permanent success can come to any nation which does not enhance the well-being of all nations. The Transvaal is not so far from Chicago to-day as the Carolinas were from Maine in 1825. Armenia is a part of America today when it suffers wrong, and its wrongs are not to be vindicated by perpetuating other wrongs. You cannot wipe away the cruelties and barbarities rooted in centuries of ignorance, political tyranny and religious prejudice by wiping away a government. Why this clamor to wipe out Turkey? Because inside of Turkey there is cruelty, tyranny, assassination and pitiable massacre? What great flag floats in the breeze to-day that is not thus humiliated? Horrible cruelties have been and are perpetrated under our own stars and stripes. What infamy in government and under government has not the British flag waved over? Are we to ask Russia or England to rush in and enforce a foreign rule and a foreign religion upon 32,000,000 people, nearly 5,000,000 of whom are in Turkey in Europe? Pitiable is the



situation of the Armenians, though it is hard to know the actual situation for we have but few of the facts and they are all on one side. But it is beyond question that at the base of these barbarities lie mutual animosities, centuries of bitter religious sentiments and hatreds born out of bigotry and unwarranted claims to divine authority on both sides. A religion intensely monotheistic, severely simple in its ritual, magnifying the principle of temperance to an extent which the Christian world has never reached, a religion in many respects remarkably humane towards animals, democratic in the extreme, has been badgered and nagged, misinterpreted and browbeaten by an aggressive Trinitarianism which seems very like Tri-theism, which has arrogated to itself the power of saving the world through sanguinary vicariousness. There have been bitter hatreds, mutual cruelties, and the balance of meanness on the powerful side follows. Still in the main, through nearly a thousand years of history in that part of the world, Mohammedanism has been perhaps as tolerant to Christianity as Christianity has been to Mohammedanism. The Armenians have not always been the meek and lowly. To-day not all of them are down-trodden peasants, but some of them are the merchant princes, the capitalist class, quarreling among themselves as well as with their neighbors. American denominations have been sending missionaries among them to convert the believers in the ancient Armenian Christianity to a modern orthodox Christianity with questionable results. I say this not to divert sympathy from the suffering or to excuse the atrocities of the Turks, but in the interests of justice to all parties concerned and to commend the high sanity of that prophetic voice that speaks for the twentieth century, through Clara Barton. Recently she spoke the sanest words on this Armenian question that have been heard in Chicago, when she said, "If we go to Turkey, we carry there no prejudice of race, sect or religion. Humanity alone commands us. Turkey too is a red-cross nation." At another time, in the same spirit, she said, "I will not pass over the prostrate body of a Turk to give relief to a suffering Armenian," a saying golden and to be remembered. And one authority says she will find two starving Turks for every starving Armenian. I would not make indiscriminating war against Turkey any more than indiscriminating war against Russia or England, but I would do all in my power to bring the humane forces of the world to shame England, Russia, Turkey and all the rest of the world into that comity which becomes brothers when they deal with brothers.

The gallant General Howard, at the meeting already referred to at Central Music Hall, proposed to march at the head of thirty thousand soldiers through Turkey to the relief of Armenia. The general is a brave and experienced warrior. He probably could do it, but give to Clara Barton one thousandth part of that force and one thousandth part of the cost of such an army, and she too will march through Turkey to the relief of Armenia, leaving in the trail of her corps of thirty not the black desolation of war, but the blooming lilies and the fragrant roses of love and peace.

Friends, the political ideals of the past are worn out, they have lost the power of inspiration and men degenerate under them. They cannot hold us to the standards they once did because the world has ceased to believe in them. Monarchy, the rights of conquest, armed neutralities, standing armies, national rivalries, no longer command the enthusiasm of the world; no longer direct its energies. Internationalism in art, commerce, finance and religion is

possible only in a tendency towards democracy, a democracy that will girdle the world. That is what we are coming to, that is the Monroe Doctrine brought down to date. Here is a task for statesmen, here is a call for diplomacy. Hail, president, congress, or people that dare issue the Monroe manifesto for 1896 and then dare work and wait for it. The time has come when no standard of money that is not international can be trusted or efficient. No standards of trade or revenue that do not look towards the protection of the world's rights and that do not tend to increase the wealth of the world, can much help any part of that world.

My time is too far gone to say much of the religion that is to be the counterpart of this cosmopolitanism in politics. There is no need of saying much. There is an unquestioned decadence in religious enthusiasm on the old lines. The words "Methodist," "Presbyterian," "Baptist," "Universalist," "Unitarian," "Catholic," have lost their inspiration to millions of human beings whom they once satisfied and enkindled, aye, the words "Christianity," "Buddhism," "Judaism" and "Mohammedanism," have ceased to inspire many whom once they filled with a divine frenzy. An enthusiastic Orientalist who came to attend the Parliament of Religions and stayed for a while with us to do missionary work for his ancient faith, writes back from his Indian home: "I find things look different after my return to what they did before I left for America." And they always will look different to him. How many grateful Americans would like to send back the cheering word to this brother, "Things look different to us since you and your associates came among us." He and his responders may take heart and say with Fedalma in George Eliot's poem, "My soul can never shrink back into the old bliss; my heart has grown too big with things that ought to be."

There is nobility in the pride of family, to be able to say "I am a McDonald and where McDonald sits is the head of the table." There is still greater nobility in the pride of nations. Happy he who can proudly say, "I am an Englishman and the glory of the Yorks or the Lancasters is mine," or "I am a German; my heart keeps time with the tramp of the valiant cohorts of the Fatherland"; or still better, as we would think, to be able to say, "I am an American; for me did the Continentals die, and for me and mine did the cause of liberty triumph at Appomattox." Nobler yet is the pride of faith, the joy of religious inheritance. Happy is he who devoutly travels through weary months across desert wastes that he may kiss the Kaaba at Mecca and say, "I am a faithful pilgrim, I belong to the household of Mohammed." Happy is he who can say in the face of obloquy, cruelty and ages of ostracism, "I am a Jew, of the faith of Moses, of the household of Isaiah." Noble is he who with pride and consistency can say, "I am a Christian, a disciple of the meek and lowly," or "I follow the more ancient prophet of kindness; I belong to the household of Prince Siddhartha, I am a follower of the lowly Buddha, who 'made Asia mild.'" But, friends, nobler than the pride of nation or of peculiar religion, is the cosmic pride of one who feels that he himself is the son of God, the child of the universe, the heir of all the ages. There are those on whose lips these smaller claims falter, the words gag them because of the nobler pride that says, "I am a man; to me nothing is foreign that is human. I am with all those but not of any one of them because I am for all of them."

Republicanism for the world is the next bugle cry in state-craft. Politics must bloom

into cosmopolitanism. So universality is the next inspiration in religion, nothing smaller than humanity, an enthusiasm for the betterment of the world which will satisfy the religious world of men. For want of these visions the people perish. Internationalism, fraternity, universal justice and democratic rule for all, this must become the direct aim of the governments of the world; and faith in universal religion, which appeals to men as men, not to men as Jews or Christians, still less to the Christian as Presbyterian or Unitarian or Catholic. This love of God that is expressed in the love of men, all men, every soul however benighted or besotted, because it too is the depository of great accumulation and the possibility of great good, is the only faith that can fill the growing hearts of fully developed men.

These ideals have power to thrill us, they are potent. How can we foster them and bring them to bear upon the darkening life of to-day? A hundred years ago the great Goethe said, in his "Wilhelm Meister," "A democratic form of government is the only one which commands the respect of intelligent people"; and so he made the hero of his story, Wilhelm Meister, organize his little troupe of actors on the democratic plan, that of universal suffrage of men and women, thinking that the way to begin was to begin at home and with small organizations. We must begin at home by accepting so much of poverty as integrity necessitates, so much of simplicity as democracy and reason demand, so much of obscurity and ostracism as religious sincerity imposes. We cannot ally ourselves to these high ideals and at the same time seek the wealth of robber barons by the methods of such barons. We cannot know the inspirations of democracy while affecting the parade and indulging in the extravagance of aristocracy. We cannot know the inspirations of universal religion while still mumbling the phrases and wearing the badges of sectarian faiths and fame. American democracy has been undermined in the drawing room while it was being builded up in the council chambers of the world. The protest recently made by Senator Hill is timely, spite of the sneers of the papers and the parryings of the women. It is sadly true that balls, dinners, receptions and the complicated paraphernalia of what is called "society," do greatly interfere with the serenity, the diligence and the earnestness of those upon whom the fate of the nations hangs. One would almost echo the senators' wish that the women would clear out of Washington that Congress might have time to attend to business. It is not enough for women to parry this thrust by the arguments "You're another"; "If you did not dissipate our way you would dissipate your way." We will not weaken the needed protest by the absurd request that they leave town, but we will deepen it by demanding that they should stay there, and help reform the absurd extravagances among men and women which do lead to corruption and degradation in private morals, in public affairs and in the blurring of ideals without which the people perish. There is no place now any more than in the times of Isaiah in the ideal democracy for which we and he stand, for the woman whom a brother minister recently characterized as "a peripatetic jewelry store," whom Isaiah describes as

"The haughty daughter of Zion, who walks forth with stretched neck, mincing as she goes, making a tinkling with her feet. In that day the Lord will take away the bravery of their anklets, and the cauls, and the crescents; the pendants, and the bracelets, and the mufflers, the headtires, and the ankle chains and the sashes, and the perfume boxes, and the amulets; the rings, and the nose jewels, the festival robes, and the mantels, and the shawls and the satchels, the hand mirrors, and the fine



linen, and the turbans, and the veils. And it shall come to pass that instead of sweet spices there shall be rottenness; and instead of a girdle a rope; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; branding instead of beauty. The men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn, and she shall be desolate and sit upon the ground."

When General Grant's transports made the famous run under the batteries of Vicksburg and successfully passed four miles of mounted batteries, it was probably because that night many of the officials of Vicksburg, serene in the sense of the Gibraltar-like safety of their position, were in attendance at an officers' ball up town, and before they were at their post, the gauntlet was well nigh run.

Friends, we are now on the eve of another and a greater crisis than that of Waterloo.

"There is a sound of revelry by night,  
The lamps shine o'er fair women and brave men,  
And everything goes merry as a marriage bell."

Now while there is coming nearer and nearer the ominous tramp, may we hear it in time that our earth may not

"Be covered thick with other clay,  
Which her own clay shall cover heaped and pent.  
Rider and horse—friend, foe, in one red burial blent."

Let us cultivate simplicity in our daily lives in defiance of the mad, shallow, vulgar parade of republican America aping the debilitated habits of aristocratic Europe.

But I must not seem to justify the injustice of Senator Hill's imputation. Let him look at home and reform senators as well as senators' wives. If women wear jewels it is the men that buy them and pay for them, oftentimes with money which is other people's dues. When in the face of the hard times our jewelers boast of unparalleled holiday trade; when holy causes languish for want of the pittance denied them by men whose club bills are sumptuous; when the wine bills so often outreach the church subscriptions and the saloons represent the most if not the only prosperous industry in the city, and when we remember that their traffic is almost exclusively masculine, we say men need with women to learn the shame of extravagance and the disgrace of dissipation. Only by beginning here can we begin to build up a democracy that will last and lay the foundations of a religion that will save and inspire in the sincerity that is sweet and simple. This protest belongs to the larger statement. Democracy means a form of life as well as a form of thought. We must stop mumbling, we must stop pretending; we must discriminate between dogmatism and conviction, bigotry and aspiration; as republicans we must believe in republicanism not for America alone but for the whole earth, demand it for the whole world. Above all we must live it ourselves if we are to ask the nations of the world to join us one by one in asking it for poor, striving, uprising humanity everywhere. When a nation dares appeal to the old arbitrament of battle or found its claims of right on might, then let it be punished by loving persuasion and not by trying to meet it with bullet and steel. Let the weight of God's great curse fall upon it in the way of the endless shame and the deathless gnawings of conscience.

Crowns have had their day! Warships and battlements will soon have had theirs, but there abide the imperishable inspirations of these undying ideals that seek to make the world a happy home for all peoples who have common interests though diverse industries, a common spirit though differing forms. To work for this alone will redeem our evil time. What we need is vision, still more, vision, and again, vision.

LET us send your friends a sample copy of this paper.

## The Home

*Our daily life should be sanctified by doing common things in a religious way.*

### Helps to High Living.

**Sun.**—If perfect love casteth out fear, perfect faith casteth out sorrow.

**Mon.**—That is not love for any mortal which stops short of the unseen.

**Tues.**—I never meet a man but to inquire my way.

**Wed.**—Keep your conscience in your closet for a probe, not unsheathe it as a sword.

**Thurs.**—Let us not grasp at the treasure God hides, but be patient till he gives it to us in his own way.

**Fri.**—What we call the progress of society may hinder as much as it furthers the soul.

**Sat.**—Freedom is of no worth save to express truth, and conform to the divine order.

—C. A. Bartol.

### One of God's Little Heroes.

The patter of feet was on the stair,  
As the editor turned in his sanctum chair,  
And said—for weary the day had been—  
"Don't let another intruder in."

But scarce had he uttered the words, before  
A face peeped in at the half-closed door,  
And a child sobbed out: "Sir, mother said  
I should come and tell you that Dan is dead."

"And pray who is 'Dan'?" The streaming eyes  
Looked questioning up with a strange surprise:  
"Not know him? Why, sir, all day he sold  
The papers you print, through wet and cold."

"The newsboys say that they cannot tell  
The reason his stock went off so well:  
I knew!—with his voice so sweet and low,  
Could any one bear to say him 'No'?"

"And the money he made, whatever it be,  
He carried straight home to mother and me.  
No matter about his rags, he said,  
If only he kept us clothed and fed."

"And he did it, sir, trudging through rain and cold,  
Nor stopped till the last of his sheets was sold,  
But he's dead—he's dead! and we miss him so!  
And mother—she thought you might like to know."

In the paper next morning, as "leader," ran  
A paragraph thus: "The newsboy, Dan,  
One of God's little heroes, who  
Did nobly the duty he had to do—  
For mother and sister earning bread,  
By patient endurance and toil—is dead."

—Margaret J. Preston.

### Two Little Men.

I met them this summer. I shall always remember them; for they were such manly boys. One was six and the other nine; they were brothers. We will call them Ted and Tod, because those were not their names. Ted was the older brother, and he was just the right kind of an older brother to have. He took care of the younger brother, but I doubt if the younger brother knew it. The boys were strong, sturdy boys, and one seemed as able to do things as the other. The younger one insisted on trying at least to do what the older brother did. The only real difference was that Tod had to go to bed earlier than Ted, and he rebelled.

One evening Ted and Tod had come up to the big house, where there were a number of other children, to dance. They had danced the minuet and the lancers and the "two-step," and finished with the Virginia reel. Ted began to appear restless, and then he came to me and whispered: "Mamma said I might go down to the Casino when the others went down, but she did not want Tod to know it, for he would want to go, and she

wanted him to come home. Will you watch him and send him home at eight?"

Just then Tod came up, his eyes shining and his cheeks red. "Ted, are you going to the Casino?" he asked. A look of distress passed over Ted's face; he did not answer. "Say, Ted, are you?" persisted Tod.

The color sprang over Ted's face as he answered:

"Yes, Tod, I'm going."

"So am I," announced Tod, with flashing eyes and redder cheeks. Ted looked distressed, and then, putting both arms around Tod's neck, he pleaded with Tod, saying: "I'm sorry I had to tell you, Tod; I knew you would want to go, but mamma said you were too little a chap to stay up till nine o'clock. She said I was to try to get away without your knowing it, and I was going to try. I asked her to let you go, Tod, honest, but she said 'no.'"

"I am going," persisted Tod, with very red cheeks.

"Well, I'm awful sorry I had to tell you, Tod. Now you are going to make a row, and that's nasty. I won't go, Tod, but I don't think it's fair. I am three years older than you are, and if you were three years older than me you would not think me a very fair fellow if I didn't remember it sometimes. I don't often tell you of it, Tod." Tod looked ashamed. He was struggling. "I won't go, Tod; I hate rows up here among all the people," and Ted's eyes were very watery. Tod looked at him. "Ted, I won't go; you go, Ted. I'll go home."

Now you know why I call these boys little men.—*The Outlook.*

THE OLD OAKEN BUCKET.—The teacher of a primary school in the mission read "The Old Oaken Bucket" to the little tots, and explained it to them very carefully, says the *San Francisco Post*. Then she asked them to copy the first stanza from the blackboard, and illustrate them as the artists illustrate a story in the daily papers. One little girl handed in her verse with several little dots between two of the lines, a circle, half a dozen dots and three buckets.

"Lizzie, I don't understand this," said the teacher. "What is that circle?"

"Oh, that's the well."

"And why have you three buckets?"

"One is the oaken bucket, one is the iron-bound bucket, and the other is the bucket that hung in the well."

"Then what are those little dots?"

"Why, those are the loved spots which my infancy knew."—*The Outlook.*

## the doctors

approve of **Scott's Emulsion**. For whom? For men and women who are weak, when they should be strong; for babies and children who are thin, when they should be fat; for all who get no nourishment from their food. Poor blood is starved blood. Consumption and Scrofula never come without this starvation. And nothing is better for starved blood than cod-liver oil. **Scott's Emulsion** is cod-liver oil with the fish-fat taste taken out.

Two sizes, 50 cents and \$1.00

SCOTT & BOWNE,

New York



A 16-page  
Weekly.

## The New Unity

\$2.00 per  
Annum.

... PUBLISHED FOR ...  
UNITY PUBLISHING COMPANY,  
—BY—

BLOCH & NEWMAN, Suite 1441 Marquette Bldg., Dearborn and Adams Sts.,  
CHICAGO.

### EDITORIAL MANAGEMENT.

Named by the Executive Committee of the American Congress of Liberal Religious Societies and approved by the Directors of the Unity Publishing Company.

HIRAM W. THOMAS, *Chairman*. EMIL G. HIRSCH, E. P. POWELL,  
R. A. WHITE, A. N. ALCOTT, JOSEPH STOLZ,  
A. W. GOULD, CAROLINE J. BARTLETT, JENKIN LLOYD JONES, *Managing Editor*.

**Remittances** should be made payable to Bloch & Newman, and should be by express money order, post-office money order, draft, check on Chicago bank or registered letter.

**Discontinuances.**--Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

**Changes of Address.**--When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

**Business Letters** may be addressed to either BLOCH & NEWMAN or UNITY PUBLISHING COMPANY, Suite 1441 Marquette Bldg., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post office.

## The Liberal Field.

*Freedom, Fellowship and Character in Religion*

Chicago, Ill.

ALL SOULS CHURCH held its thirteenth annual meeting on Jan. 8, with the usual large and enthusiastic attendance. After the annual supper the different departments made their reports. There were thirty-two of these departments in all, so that each one of them had to be exceedingly brief, but the compact little statements showed how many-sided and inspiring were the activities of the church, from the Browning study class down to the "Old Clothes Closet," and the Helen Heath Settlement of the charitable section. The latter branch of church work already has a building in the heart of Chicago poverty, with resident helpers to consult with the poor and advise and help when help is needful and possible. A kindergarten for the children at that point is already started and a creche planned. The total amount of money accounted as raised for use in various ways during the whole year was \$11,379, but the amount of moral and spiritual energy raised for the use of humanity during the year by the activity of this throbbing church is something that no treasurer's account can more than suggest. We have often thought that the careful study of such a church as this and at least one year's work with it ought to be required of any young man who wishes to fit himself for effectual work in helping humanity upwards, at the close of the 19th century. Such a study would be much more efficacious than that of the Greek and Hebrew and Christian theology of our theological schools.

THE THIRD UNITARIAN Church held its annual meeting on the second Monday of January. Although this date was the thirteenth of the month and the meeting the thirteenth year of Mr. Blake's ministry, it had no appearance of being an "unlucky" meeting. There was a goodly number who seated themselves at the hospitable tables. After the supper Mr. Blake made his report orally, bearing testimony to the faithful work done by all the departments of the church, and especially commending the music and the excellent organist, Mr. Hughes. Later in the evening he reminded the society of the good which their cordial and inspiring reception of the Western Conference at its annual meeting last May did to the liberal work of the west—a good the magnitude of which cannot yet be adequately realized. The reports of the other departments followed, showing faithful and successful work in all directions. After the reports Mr. Marshall

was re-elected secretary and treasurer, and Mr. Wanzer was chosen to succeed himself as one of the two trustees, Mr. Wilder being the other member. The meeting especially impressed the casual visitor by the tender affection and warm home feeling the different speakers seemed to have for each other and for their minister, and there seemed a brave hopefulness regarding their work in spite of the small numbers in the different organizations.

Palo Alto, Cal.

For some time past meetings have been held weekly in this university town, under the leadership of Mrs. Wilkes. On Sunday, the 12th inst., those interested in these meetings organized the Unity Society of Palo Alto. Professor Hoskins was elected president. The meeting was quite largely attended, and it is expected that many more will be attracted to future meetings, now that definite organization has been effected. The society is in a prosperous condition and expects soon to own a good building lot and the chapel to be erected thereon. It is hoped that Mrs. Wilkes may find it possible to remain with us.

W. L. ADAMS,  
*Sec'y.*

Quincy, Ill.

The annual meeting of the Unitarian society was held Wednesday evening, with Dr. Joseph Robbins in the chair. The trustees—George M. Janes, C. H. Williamson and Julius Kespohl, Jr.—made their report. The treasurer, Mr. Frank C. Parker, made his report, showing the receipts for the past year to be \$3,791.39, and the disbursements \$3,765.03, leaving a balance of \$26.36. The nominations for officers of the Sunday school were presented and the following were elected: Superintendent, The Pastor; assistant superintendent, Lyman McCarl. The total enrollment of teachers and scholars is 110.

The following communication from Dr. Bradley was then read:

"To Messrs. Janes, Williamson and Kespohl, trustees:

By the terms of the contract between the church and myself either party may terminate it whenever there shall seem valid reasons for doing so.

The time has come when for the good of the church the contract must be dissolved. I announce that my work will close Jan. 1, 1896. I greatly regret that this step is inevitable. As churches go, considering that this is not an age of thoughtfulness, it has been my privilege to minister for nearly nine years to a congregation of exceptional intelligence and character. My relations with the people have been most cordial, and I think mentally helpful, and I have been accorded a wide freedom in the pursuits of my work. But our desires are of no avail in the face of the implacable economic laws in which institutions, no less than men, have to depend for subsistence.

The church must increase its financial ability to maintain the healthy energy of its functions. The congregation must grow as it has not done and the enthusiasm of the congregation must be awakened. These ends cannot be accomplished under the present administration. My voice is old. It cannot draw the many who wish a dainty and appetizing diet. My methods are old; they have lost all power to awaken inspiration and enthusiasm. By nature's beneficent law of change, the new voice and the new methods are called for.

It is because you are quite as well aware of the situation as I am that I take upon myself the responsibility of severing the relations thereby relieving you of the embarrassment of having to act in a case in which your judgment might conflict with your desire.

Your pulpit is vacant. I am not a factor in your problem. The way is open to you to place for your future without obstruction according to the best light you can obtain.

Faithfully yours,

C. F. BRADLEY.

Quincy, Ill., Dec. 25, 1895."

After the communication had been read the meeting unanimously adopted a motion to appoint a committee to urge Dr. Bradley to withdraw his resignation, and Messrs. C. H. Williamson, Dr. R. Woods and Mrs. George Wells were named as the committee.—*The Whig*.

The decision of the Rev. Chas. F. Bradley, in response to the unanimous request of his people, to recall his resignation and remain with the Unitarian society in this city, is a matter for congratulation not only for all lovers of profound thought, but for all admirers of absolute intellectual integrity and openness. A man of reverent mind and high purposes, his simple, straightforward, and sometimes startling unfolding of his progressive thought through the nine years of his ministry here, has won the confidence and regard of his people to a degree that they did not realize until their was a prospect of losing him. The revelation on both sides is likely to be an inspiration to all, and the parent of a new enthusiasm and devotion in the pursuit of their better defined aims and more thoroughly appreciated responsibilities. The gratification that his powerful thought and example are not to be lost to our city will be by no means bounded by parish or denominational lines.—*The Optic*.

Racine, Wis.

The senior editor of the *New Unity* visited

### EDUCATIONAL.

**KINDERGARTEN Supplies,**  
at Schermerhorn's, 3 East 14th St.,  
N. Y.  
Send for new catalogue.

## HILLSIDE HOME SCHOOL,

For Boys and Girls. Fits for any college. Classical, Scientific and English Courses. Non-sectarian. Location on a farm, healthful and beautiful, removed from the distractions of the city. Buildings large and commodious. Excellent sanitary conditions, water-works and steam-heat. School rooms and laboratory well equipped. A large corps of efficient teachers. Circulars sent on application.

THE MISSES LLOYD JONES, Principals,  
HILLSIDE, WISCONSIN

## THE BERLITZ

School of Languages,  
Chicago, Auditorium;

New York, Boston, St. Louis, Washington, Philadelphia, Baltimore, Cincinnati, Minneapolis, Berlin, Hamburg, Dresden, London, Paris.

The Berlitz Method is based on the "Natural Method." Instruction is not by translation, but by conversational exercises in the new language. TRIAL LESSON FREE. Send for Circular.

LE FRANCAIS—A Monthly Magazine containing modern French Comedies, Novels, etc.; also exercises on the difficulties of French Grammar pronunciation and idioms. Sample copy free.

## POWDER POINT SCHOOL,

DUXBURY, MASS.

The Powder Point Hall is now added to the other buildings, and its novel arrangement is well adapted to the school, with its individual teaching and home life for the boys.

F. B. KNAPP, S. B.

Compagnie Generale Transatlantique—FRENCH LINE.

## GRAND Mediterranean CRUISE

With the Fast Twin Screw Express Steamer.

## "LA TOURAINE."

10,000 tons; 14,000 horse-power; length 540 feet. Departure from New York February 4th, 1896. Duration of trip, 60 days. Itinerary: Azores, Portugal, Gibraltar, Algeria, Tunis, Malta, Greece, Egypt, the Holy Land, Beyrouth, Damascus, Smyrna, Constantinople, Sicily, Italy, France, Balearic Islands, Spain, etc. This is a repetition of last year's most successful trip. Number of passengers positively limited to one-half cabin room of steamer. Apply early to

MAURICE W. KOZMINSKI,  
General Western Agent, 168 Randolph-st.

## WEDDING INVITATIONS,

CALLING CARDS,  
FINE STATIONERY.

GOOD WORK,  
REASONABLE PRICES.

## METCALF STATIONERY CO.,

136 Wabash Avenue,  
CHICAGO.

WE

PAY

POST-

AGE

All you have guessed about life insurance may be wrong. If you wish to know the truth, send for "How and Why," issued by the PENN MUTUAL LIFE, 921-3-5 Chestnut Street, Philadelphia.

A California Summer is scarcely less attractive than the Winter season there. You may doubt this. It is explained and verified in our illustrated book—"To California and Back." For free copy, address

A. B. RUSSELL, G. P. A., Monadnock Bldg.,  
CHICAGO.

## A. B. RUSS & CO., UNDERTAKERS,

161 Twenty-Second St.,  
CHICAGO

Telephone 2, 200

## Pond's Extract

is used by the QUEEN OF ROUMANIA,  
DUCHESS OF CUMBERLAND, PRINCESS OF WIED,  
and the best families of Europe and America.

Cures RHEUMATISM, NEURALGIA,  
SORE THROAT, COLDS, CATARRH & PAIN.

CHEAP SUBSTITUTES, MADE CRUDELY, DO NOT CURE.



## Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. *You want the best.* It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. *There are many Sarsaparillas—but only one Ayer's.* It cures.

## One Upward Look Each Day.

### POEMS OF FAITH AND HOPE.

SELECTED BY J. T. SUNDERLAND.

A Boston minister writes: "Your 'Upward Look' book is beautiful. We are buying it by the dozen, and giving it where it will do good."

One of our best known authors writes us: "Your collection of poems, 'One Upward Look Each Day,' is a wonderfully good collection. It is surprising that so many excellent poems can be comprised in so small a compass and offered at so small a price."

Price, Morocco, 75 cents each; Cloth, 50 cents each; Heavy embossed paper, 30 cents each.

Mailed to any address on receipt of price by UNITY PUBLISHING COMPANY 175 Dearborn Street, Chicago.

## Burlington Route WINTER TOURS

IN PRIVATE PULLMAN PALACE CARS  
Under care of a Special Agent, will leave Chicago January 9, February 6 and March 5, for

## CALIFORNIA

Via San Antonio, El Paso, Los Angeles, San Diego, Santa Barbara, San Francisco, Del Monte and San Jose, returning via Salt Lake and Rio Grande Scenic Route through Colorado. Price of ticket includes all expenses. Everything

### STRICTLY FIRST CLASS

For pamphlets with particulars apply to C. B. & Q. ticket agent or to T. A. Grady, Manager Excursion Department, 211 Clark St

this city last week and gave his lecture on the "Parliament of Religion and What Next?" at the church of the Good Shepherd, which under the energetic management of A. C. Grier is in full tide of success. The new church of two years ago has been so enlarged that it is practically a new church, admirable in its arrangements and artistic in its proportions. Right across the way rises in noble proportions of a magnificent new High School Building, the direction of which is in charge of Prof. Volland, another member of the Unity household. Mr. Grier, in addition to the work in Racine, is "Pastor at Large" for all the Universalist churches in Wisconsin, and under his vigorous and generous management this brotherhood is probably in a more healthy condition in the state of Wisconsin than it has been for many years. He is working on generous lines and one day he and his constituents will realize how much wider is the fellowship in which they work than that rimmed about by their denominational name, and they will be glad to reach hands over the fence and ultimately to join with their neighbors in pulling the fence down and work together for the Universal without the "ist."

Sterling, Ill.

The People's Church of this city has decided to postpone its services for the next two or three months, while Mr. Baker is recovering from his accident. It was thought that the interests of the society would not suffer much, and in this way all of its funds and time could be devoted to the care of its minister, whose condition still is so critical as to absorb the thoughts of all his people. Later in the year, when he is wholly out of danger, it is hoped services may be held occasionally.

## The Study Table

VENTILATION OF SCHOOL BUILDINGS. Published by D. Appleton & Co. New York City.

Among the International Education Series of books edited by Wm. T. Harris and published by Appleton the above is one of those that does not belong solely in the hands of teachers and experts. It is a complete scientific, but easily comprehensible, survey of the whole system of ventilation; and applicable to all sorts of buildings. It has been said that we all finally are poisoned to death. There is a real truth in this. Bad air is as deadly poison as arsenic. The gases shut into our houses slowly undermine the robust, and quickly kill off the sensitive. But in our school-houses the evil is also a deadening of brain, and a stupor of the intellectual faculties. We know a really good book when we find it; and this is all of that. Not only are the evils pointed out, but the remedy made plain. Use the expense of your next five cigars in getting this book; and then study it.

E. P. P.

THE ANNALS OF THE AMERICAN ACADEMY for January is a particularly timely number, being devoted in the main to the policy of the United States in its dealings with the other Americas. Prof. L. M. Keasbey, of Bryn Mawr College, writes of the "Nicaragua Canal and the Monroe Doctrine," Mr. J. W. Miller, a New York engineer who speaks from personal observation, tells of the "Advantages of the Nicaragua Route," and Prof. Emory R. Johnson, of the University of Pennsylvania, writes of the "Nicaragua Canal and the Economic Development of the United States." The proceedings of the academy and a list of the papers presented in 1894 are also published, together with several "briefer communications," books reviews, notes on municipal government, sociological

## RELIGION AND SCIENCE AS ALLIES.

By JAMES T. BIXBY.

*Christian Union:* The best book published on the relations of Science and Religion.

*London Inquirer:* A noble book. \* \* \* The argument as a whole is as sound as original, as philosophical as it is forcible, as complete as it is timely.

*Chicago Times:* Mr. Bixby's little book is broad, liberal and well calculated to check in its readers a tendency towards bigotry either of science or of faith. It is plainly the work of a man who has studied and thought much, and who sees that neither religious dogma nor scientific theorizing can change facts.

*Rev. Henry W. Bellows, D. D.:* It is the most direct and satisfactory dealing with the alleged quarrel between science and religion that our literature has produced and we know of nothing, either in German or French that is so bold, so candid and so satisfactory.

*Literary World, of Boston, March 15th, 1890:* Small in size but full of matter. \* \* \* It deserves to be a classic authority on its great subject, and it surely will be prized long after the mass of kindred but inferior books are forgotten, as they are even now unread.

12mo, 226 pages. Paper 30 cts., cloth 50 cts.

SENT POSTPAID ON RECEIPT OF PRICE BY

BLOCH & NEWMAN, 204 Dearborn St.,

CHICAGO.



## The Art Amateur.

BEST AND LARGEST PRACTICAL ART MAGAZINE.

(ESTABLISHED 1879.)

Monthly (size of page 11x16). Sumptuously printed and richly illustrated. Price, \$4.00 a year, including all supplements. Single copies, 35 cents, each containing exquisite Color Plates and 8 extra pages of Working Designs for Painting, Carving, China Decoration, Modeling, Pyrography, Embroidery, etc. For sale by all first-class newsmen.

Invaluable to all who seek to make a living by Art, or who take up Art as an accomplishment. The only art periodical awarded a medal at the World's Fair, where twenty diplomas were awarded to its special writers and artists. The following are the principal departments:

OIL PAINTING	DESIGNING FOR THE ART TRADER	CHINA PAINTING
WATER COLOR	CHURCH AND HOME EMBROIDERY	WOOD CARVING
PASTEL PAINTING	HOME DECORATION AND FURNISHING	MODELING IN CLAY
TAPERED PAINTING	BIOGRAPHIES OF ARTISTS	PYROGRAPHY
ILLUSTRATING	ADVICE BY CORRESPONDENCE	WROUGHT IRON WORK

A choice of the following two liberal offers is open to all who, before January 1, 1896, will send to the publisher \$4.00—the regular subscription price—and mention this journal:

**OFFER A** GIVES, with a year's subscription to the Magazine, any one of Seven Portfolios, each containing 12 admirable Reproductions of Studies and Pictures after original paintings in Oil, Water Colors, and Pastels by some of the very best artists. Thus, Portfolio No. 1 contains 12 *Exquisite Flower Subjects, painted for The Art Amateur by Pauline de Longpre*; Portfolio No. 2: 12 Animal Studies, by Helene Maguire; Portfolio 3: Figure Subjects; Portfolio 4: Fruits, Flowers, and Still Life; Portfolio 5: Landscapes and Marines; Portfolio 6: Genre, etc. Portfolio 7: China Designs. The contents of any one of the Portfolios, at our catalogue prices, would cost from \$3.00 to \$4.00. They are some of the same pictures that are framed in thousands of cultivated homes; that are used as models for students in the leading art schools and academies, and in the Chicago High Schools. These portfolios full of beautiful pictures are *PREMIUMS* and are given in addition to the Color Plates which go with every number of THE ART AMATEUR.

**OFFER B** GIVES THREE MONTHS' SUBSCRIPTION FREE, beginning with any issue. That is, for \$4.00 you get 15 months' subscription for the price of 12 months. To avail yourself of either Offer A or Offer B, you must mention this journal when sending the \$4.00. If you choose one of the Portfolios, state if you prefer Flower, Animal, Landscape, Figure or China painting subjects.

**Specimen Copy** of THE ART AMATEUR (with Color Plates and 8 Pages of Working Designs for all kinds of art work) sent for 25 cents if this advertisement is mentioned. Our new illustrated catalogue of 800 Color Studies and Pictures for a 2-cent stamp. MONTAGUE MARKS, 28 Union Square, New York.

## "The Prophets of Israel"

Popular Sketches from Old Testament History.

BY

CARL HEINRICH CORNILL,

Professor of Old Testament History in the University of Koenigsberg.

Cloth, 200 pages,

\$1.00.

A fascinating book, giving in a popular but exact form the main result of modern biblical research and a résumé of the cotemporary history of the nations surrounding Israel by one of the foremost Old Testament authorities in Europe.

FOR SALE BY

BLOCH & NEWMAN,

204 Dearborn Street,

CHICAGO.



## 2 POPULAR MAGAZINES FOR THE HOME.



### FRANK LESLIE'S POPULAR MONTHLY

Contains each Month: Original Water Color Frontispiece; 128 Quarto Pages of Reading Matter; 100 New and High-class Illustrations; More Literary Matter and Illustrations than any other Magazine in America. 25 cts.; \$3 a Year.

### Frank Leslie's Pleasant Hours FOR BOYS AND GIRLS.

A Bright, Wholesome, Juvenile Monthly. Fully illustrated. The best writers for young people contribute to it. 10 cts.; \$1 a year.

SEND ALL SUBSCRIPTIONS TO

The New Unity,  
204 Dearborn Street,  
CHICAGO.

Undoubtedly the Best Club Offers

Send to Frank Leslie's Publishing House, N.Y., for New Illustrated Premium List, Free.



### NEW SCARLET PANSIES, 10c.

The bright and beautiful scarlet and red shades of the Pansy are little known. Try our Mixed Strain of GIANT FLOWERED SCARLET SHADES. FOR ONLY 10 CENTS we will mail a packet of 50 seeds and our great Catalogue of Flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruits; 136 pages elegantly illustrated; many large colored plates. Do not miss it. Order now.

JOHN LEWIS CHILDS, Floral Park, N. Y.



For information and free Handbook write to MUNN & CO., 361 BROADWAY, NEW YORK. Oldest bureau for securing patents in America. Every patent taken out by us is brought before the public by a notice given free of charge in the

### Scientific American

Largest circulation of any scientific paper in the world. Splendidly illustrated. No intelligent man should be without it. Weekly, \$3.00 a year; \$1.50 six months. Address, MUNN & CO., PUBLISHERS, 361 Broadway, New York City.

### FOREIGN POSTAGE STAMPS.

Cancelled Postage Stamps of all Nations or sale by the Moslem World Co., Ulster Park, New York.

notes and personal notes. Dr. Roland P. Falkner, formerly associate editor, assumes the chief editorship of the magazine with this first number of the new volume, changing places with Prof. Edmund R. James, the president of the Academy, whose call to the professorship of Public Administration and the Directorship of the University Extension Department in the University of Chicago, has led him to resign the chief editorship of the publication with which he has been so long identified. As a supplement to this number of the Annals appears a monograph of some 150 pages, by Professor S. N. Patten, of the University of Pennsylvania, on "The Theory of Social Forces," of which a review may be looked for in THE NEW UNITY in the course of a few weeks.

PROFESSOR SAYCE'S book on "The Egypt of the Hebrews and Herodotus," has just been published. The travels of Herodotus in Egypt are followed for the first time in the light of recent discoveries.

D. C. HEATH & Co., Boston, have in press for immediate issue in "Heath's Modern Language Series," Augier's "Le Gendre de M. Poirier," edited with introduction and notes by Professor B. W. Wells of the University of the South. No contemporary dramatist has a loftier conception of his vocation than Augier. He leaves on the mind the impression of serious humor and keen irony that compels respect, together with a robust honesty and sound moral loyalty that inspires love. This comedy is one of his masterpieces and has been styled "the model of the modern comedy of manners."

THE January issues of the Riverside Literature Series, published by Houghton, Mifflin & Co., of Boston, New York, and Chicago, are [No. 89] Gulliver's Voyage to Lilliput, and [No. 90] Gulliver's Voyage to Brobdingnag. These books are published in paper at 15 cents each, and are also bound together in one volume in cloth covers, at 40 cents. That these famous travels of Lemuel Gulliver may be presented in the most interesting form for young people for their libraries at home and at school, and for their school reading books, the publishers have added several most attractive features which have never before appeared in the inexpensive editions of Gulliver's Travels: a reproduction of the portrait of Lemuel Gulliver, and maps showing the pretended location of the countries which the immortal traveler visited in his first two voyages. The two "Voyages" are given in unabridged form from a reliable text, the only omissions being such as are required to make them fit for class use.

THE installment of Mr. David A. Wells' "Principles of Taxation," to appear in Appleton's Popular Science Monthly for February, will contain descriptions of the tax systems of China and Japan, and will show that, although taxation has prompted many of the most dramatic incidents and important movements of history, only two or three works have been devoted to this subject, and hardly any use has been made of it in literature.

HENRY M. STANLEY, in an article on the "Development of Africa," which is to appear in the February Century, recalls the fact that troubles with the Boers in southern Africa first induced David Livingstone to travel to the north, and so led the way to the opening of Equatorial Africa. Livingstone, who was a missionary at Kolobeng, accused his Boer neighbors of cruelty to the natives. They resented his interference, and threatened to drive him from the country. He published their misdeeds in the Cape newspapers, and his house was burned in revenge. This led to his leaving southern

## INDUCEMENTS

TO

## Old and New Subscribers.

The New Unity wants more readers and to get them offers the following inducements:

1. Any subscriber sending us a new subscription, can have \$1 worth of books, selected from our premium list, or have his own subscription extended three months.
2. For two new subscriptions, sent us by a subscriber, we will give \$2 worth of books or extend his subscription six months.
3. For three new subscriptions, sent us by a subscriber, we will give \$3 worth of books, or give a whole year's subscription.
4. We will accept \$6.00 in payment for four new subscriptions.
5. Any new subscriber, whose name is not sent in by a subscriber, may have his choice of 50 cents worth of books.
6. Any present subscriber, paying a year in advance from the date of his subscription, may have his choice of 50 cents worth of books.

The Money Must Accompany all Subscriptions.

### PREMIUM LIST.

Publications by  
JENKIN LLOYD JONES:

Regular Price.

The Chorus of Faith, \$1.25

As heard in the Parliament of Religions. A book of selections giving points of harmony between the representatives of the various religions. Edited by Jenkin Lloyd Jones.

The Faith that Makes Faithful, .50

By W. C. Gannett and Jenkin Lloyd Jones.

The Word of the Spirit: .50

To the Nation, City, Church, Home, Individual.

Practical Piety, .30

Applied Religion,

A New Hope for the Drunkard, .10

Tobacco, the Second Intoxicant, .10

Not Institutions but Homes, .10

The Religions of the World,

I. Moses, the Hebrew Law Giver, .10

II. Zoroaster, the Prophet of Industry, .10

III. Confucius, the Prophet of Politics, .10

IV. Buddha, the light of Asia, .10

V. Socrates, the Prophet of Reason, .10

VI. Jesus, the Founder of Christianity, .10

VII. Mohammed, the Prophet of Arabia, .10

The Cause of the Toiler, .10

The Intellectual Life, .10

Ten Great Novels, .10

The Divinity of Fatherhood, .10

The Selfishness of Grief, .05

The Education of the Soul, .05

Complete Report of the Proceedings of the First American Congress of Liberal Religious Societies, paper, 116 pp., .25

"Liberty and Life,"

Discourses by E. P. Powell. Paper, 208 pp., .25

The Crucifixion,

From a Jewish Standpoint. By Dr. E. G. Hirsch, .25

All Premiums delivered free of cost. Subscription blanks, sample

copies of paper, etc., furnished freely. Address all

communications to

BLOCH & NEWMAN, 204 Dearborn St.,  
CHICAGO, ILL.

### PREMIUM LIST.

Regular Price.

A Year of Miracle, limp 50c., cloth, by Rev. W. C. Gannett, \$1.00

The Complete Life, by James H. West, .50

In Love With Love, by James H. West, .50

As Natural as Life, by Charles G. Ames, .50

More than Kin, by James Vila Blake, 1.00

Our Heredity from God, by E. P. Powell, 1.75

Echoes from Central Music Hall. Selections from sermons of Dr. David Swing, 1.00

Comfortings. A book of selections, 1.00

American Liberty, Patriotic Addresses by Rev. W. D. Simons, .50

Religion and Science as Allies. By James T. Bixby. Paper, 30c., cloth, .50

Borrowings. Poems and Selections from Great Authors. (White and Gold), .75

More Borrowings, .75

For Thought and for Remembrance, Dainty gift booklet of poems and selections, .25

The Jews and Jesus, by Dr. E. G. Hirsch, .05

Jesus. His Life and Times, by Dr. E. G. Hirsch, .05

The Doctrine of Jesus, by Dr. E. G. Hirsch, .05

Paul, the Apostle of Heathen Judaism or Christianity, by Dr. E. G. Hirsch, .05

Synagogue and Church, by Dr. K. Kohler, .05

Why do the Jews not Accept Jesus as their Messiah? By Dr. B. Felsenthal, .05

Uplifts of Heart and Will, by Jas. H. West, .50

A Child of Nature, by Marion D. Shutter, .50

The House Beautiful, by W. C. Gannett. Cloth, 50c., paper, .15

The Essential Man, by George C. Cressy, .75

The Deeper Meanings, by Frederic A. Hinckley, .50

Afterglow, by Frederick A. Hinckley, .50

No Enemy (but Himself), by Elbert Hubbard, 1.25



## TWO NEW SERMONS.

.. BY ..

JENKIN LLOYD JONES.

## The Education of the Soul.

A study of Goethes' "Wilhelm Meister."

Price, 5 cents.  
With stiff cover, 10 cents.

## The Divinity of Fatherhood.

A Christmas Preparation Sermon.

With illustrated cover, 10 cts.

UNITY PUBLISHING CO.,

204 Dearborn St., CHICAGO.

## "To-Day"

A Popular Monthly Review  
For the People.

DEVOTED TO

The Sciences, Literature, Eco-  
nomics, Politics, Sociology  
and the Religion of  
Common Sense.Frederick A. Bisbee, Publisher,  
PHILADELPHIA.

ONE DOLLAR PER YEAR.

THE NEW UNITY and TO-DAY  
FOR ONE YEAR \$2.50

ADDRESS,

BLOCH & NEWMAN, 204 Dearborn-st.,  
CHICAGO.

## Mozoomdar's Book

The Oriental Christ. By PROF. A. P.  
CHUNDER MOZOOMDAR. 193 pages.  
Cloth, \$1.25.

The "idea" in this remarkable book may be best briefly stated by combining a saying of Keshub Chunder Sen, the Brahmo leader, with a sentence or two from the author's Introduction: "Was not Jesus Christ an Asiatic? He and his disciples were Asiatics, and all the agencies primarily employed for the propagation of the gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics in Asia. . . . Yet the Christ that has been brought to us in India is an Englishman, with English manners and customs about him and with the temper and spirit of an Englishman in him. Hence it is that the Hindu people shrink back. . . . Go to the rising sun in the East, not to the setting sun in the West, if you wish to see Christ in the plenitude of his glory and in the fullness and freshness of the primitive dispensation. In England and Europe we find apostolical Christianity almost gone; there we find the life of Christ formulated into lifeless forms and antiquated symbols. . . . Look at this picture and that: this is the Christ of the East, and that of the West. When we speak of the Western Christ, we speak of the incarnation of theology, formalism, ethical and physical force. When we speak of an Eastern Christ, we speak of the incarnation of unbounded love and grace."

Thirteen Chapters, viz., The Bathing, Fast-  
ing, Praying, Teaching, Rebuking, Weeping,  
Pilgrimage, Trusting, Healing, Feasting, Part-  
ing, Dying, and Reigning Christ.

The existence of this book is a phenomenon,  
more than a curiosity; and rich as a new, fresh  
and very suggestive study of the character and  
person of Christ.—*Christian Union*.

It is a stroke of genius. It contains a whole  
philosophy of Christianity. Jesus was an Ori-  
ental. He is only to be rightly interpreted by  
the Oriental mind. This fascinating book comes  
as a revelation of essential Christianity.—*The  
Critic*.

FOR SALE BY

UNITY PUBLISHING COMPANY

175 Dearborn Street, Chicago.

Africa and going to a region where he could  
follow in peace his vocation as a missionary,  
unmolested by the Boer farmers.

COLD bedrooms and overheated living  
rooms are mentioned among the principal  
causes of "catching cold," in an article by  
Dr. A. K. Bond, in the January number of  
*Babyhood*. The practical question of how  
to treat a cold in young children is instruc-  
tively discussed by the same writer. The  
"Nursery Helps and Novelties" in this num-  
ber, and the department of "Baby's Ward-  
robe," contain many useful hints and sugges-  
tions to busy young mothers. The article on  
"The Reformed Nurse Girl" advances the  
rather novel idea that children's nurses be  
trained in Kindergarten methods, and sug-  
gests a feasible way of carrying out a much  
needed reform. The medical editor answers  
questions concerning the best bed and pillow,  
rubber nipples, the temperature of the bath,  
the supposed disadvantages of sterilization,  
tendency to bronchitis, etc., while the moth-  
ers discuss in the "Parliament" kindergarten  
methods in dealing with thumb-sucking, pre-  
natal impressions, and other interesting sub-  
jects. \$1.00 a year. *Babyhood* Publishing  
Co., 5 Beekman Street, New York.

IN *The American Journal of Sociology* for  
January, 1896 (University of Chicago Press),  
Professor Lester F. Ward continues his series  
of papers introductory to scientific sociology.  
The present article is on "Sociology and  
Anthropology." The writer disposes of the  
charge that sociology is an attempt to iden-  
tify social science with the physiological  
sciences. It concludes that even the facts of  
animal association, of which certain writers  
have made so much, are only *analogies* with  
the facts of human association with which  
sociology deals. They have therefore much  
less importance than the writers referred to  
have imagined.

A TIMELY symposium on the Monroe Doc-  
trine appears in No. 438 of the *Chicago Open  
Court*. Mr. M. D. Conway, a distinguished  
American publicist, now sojourning in Eng-  
land, attacks the "minatory" message of the  
president, and searchingly examines what he  
regards as the fundamental defects of the  
American political system. Prof. E. D. Cope,  
the famous naturalist of Philadelphia, ex-  
pounds and staunchly defends the purpose  
of the Monroe Doctrine, while Dr. Paul  
Carus, the editor of *The Open Court*, gives a  
calm and impartial statement of the signifi-  
cance of the question, upholding the Doc-  
trine.

## The Newest Books.

LOVERS' SAINT RUTH'S. And three  
other tales. By Louise Imogen Guinly.  
Cloth, 122 p. \$1.00. Boston: Copeland  
& Day.

A SPIRITUAL FAITH. Sermon by John  
Hamilton Thom. With a memorial preface  
by James Martineau. Cloth, 366 pp. New  
York: Longmans, Green & Co.

A HISTORY OF MONEY AND PRICES.  
Being an inquiry into their relations from the  
thirteenth century to the present time. By  
J. Schenck. Cloth, 352 pp., \$1.50. New  
York: G. P. Putnam's Sons.

ST. PAUL THE TRAVELER. And the  
Roman Citizen. By Prof. Dr. W. M.  
Ramsay. Morgan Lectures, 1894, and Mans-  
field College Lectures, 1895. Cloth, octavo,  
394 pp., with map, \$3.00. New York:  
G. P. Putnam's Sons.

## Notice.

If the subscribers to the NEW UNITY, who  
are sending the paper to me, will give their  
address in full on the first page of the next  
paper they send, it will be a help to my post-  
office work. I could use a score more copies  
of this paper to good advantage. It is most

excellent and helpful. If you are tempted  
to destroy or leave unused a single paper,  
REMEMBER ME and the POST-OFFICE MISSION.

JOHN S. BROWN,  
Lawrence, Kansas.

## Miscellanea.

## The Bible That Remains.

Ingersoll has done needed work in destroy-  
ing bibliolatry, but neither his method of  
dealing with the Bible nor his estimate of the  
book commends itself to discriminating  
thinkers.

There are liberals just as radical as Inger-  
soll, just as thoroughly emancipated from the  
popular theological views of the origin and  
authority of the Bible, who yet see that the old  
method of assailing those ancient writings, to  
which Ingersoll adheres and the old way of de-  
fending them, are about equally objectionable.  
The Bible is neither the invention of priests  
nor the "Word of God," but a collection of  
ancient writings, composed at different  
times and under different circumstances, con-  
taining much that is legendary, much that  
is archaic, much that is unsuited to these later  
times, but these books are a natural out-  
growth of the human mind; they represent  
conditions of life and thought which were  
real, and which still have their survivals in  
some parts of the world—conditions which  
modern civilization has passed beyond. They  
were necessary to the evolutionary process,  
and the religious writings of those times, in-  
cluding accounts of miracles, and interviews  
with God, represented the conceptions and  
feelings, the fears, hopes and aspirations of  
the people.

As Huxley says, "Take the Bible as a  
whole; make the severest deductions which  
fair criticism can dictate and there still re-  
mains in this old literature a vast residuum of  
moral beauty and grandeur." All this may  
truthfully be said with full knowledge that  
the Bible contains errors in regard to facts,  
and moral teachings and examples which are  
bad. The Bible, like the Vedic hymns, like  
the *Iliad*, like the dramas of Shakespeare,  
is a product of human thought, and the hu-  
man mind is entitled to the credit of all the  
moral beauties which may justly be claimed  
for it, just as the human mind is entitled to  
the credit of having produced the works of  
Plato and Aristotle, Newton and Bacon,  
Darwin and Spencer.—B. F. UNDERWOOD  
in *Exchange*.

## Sketch of Clara Barton.

The Red Cross managers are reported to  
be busily engaged in preparing for the work  
before them in Armenia. It is expected that  
their relief-work will continue six months at  
least. *The Christian Herald* gives the fol-  
lowing biographical sketch of Miss Clara  
Barton, President of the American Red Cross  
Society, who will lead the expedition:

"Clara Barton's name, and the story of her  
life-long devotion to the cause of humanity,  
are known throughout the Union. Miss Bar-  
ton was born in Oxford, Mass., in 1838. She  
had a thorough education in the public schools  
of that city, supplemented by a course of  
study at Clinton, N. Y. For some time she  
was a teacher in the public schools of Oxford,  
and subsequently was principal of the first  
public school at Bordentown, N. J. She was  
engaged in the Patent Office at Washington  
in 1861, when the war introduced her to the  
work that has made her name famous in all  
lands. Resigning her position in the Patent  
Office, she devoted herself exclusively to  
hospital work. As the need increased, she  
hired a vehicle and went to the scene of the

REX BRAND  
Extract of BEEF **FLAVOR**  
Sample, 4 cents. Book free.  
OUDAHY - SO. OMAHA

**BLANCARD'S** IODIDE OF IRON.  
**PILLS.**

Also in Syrup.  
Specially recommended by the medical  
celebrities of the World for Scrofula, (Tumors,  
King's Evil), and the early stages of Consumption,  
Constitutional Weakness, Poorness of the Blood  
and for stimulating and regulating its periodic  
course.  
None Genuine unless signed "BLANCARD."  
E. Fougere & Co., N. Y. and all Druggists.

## Comfortings.

A BOOK OF SELECTIONS

ON

Life and Duty,  
Death and Immortality.  
By JUDSON FISHER.

These selections are short, tender and  
devout, voicing the profoundest emo-  
tions of the soul.

Price, cloth bound, \$1.00.

FOR SALE BY

BLOCH & NEWMAN, 204 Dearborn-st.,  
CHICAGO.A Book for  
To-Day.

REV. W. D. SIMON'S NEW VOLUME OF  
PATRIOTIC ADDRESSES,

## American Liberty.

Contains earnest and able discussions of some  
of the greatest questions now before  
the public.

Its quality is as I expected—strong and fine.  
M. J. Savage.

Broad, free and progressive, but none the less  
morally conservative.—*The Christian Register*.  
Honest thoughts clothed in weighty words which  
will arouse hearty response from all imbued with  
the spirit of freedom and truth.—*Religio-Philos-  
ophical Journal*.

American Liberty is a large and timely subject,  
and the words of this volume have the true ring.  
The sentences carry much of the fire and magnet-  
ism of Mr. Simonds at his best.—*THE NEW  
UNITY*.

Price per volume, postpaid (paper, 8vo,  
pp. 216), 50 cents.

Address,

UNITY PUBLISHING COMPANY,  
Marquette Building, CHICAGO.

"The restless Eve, not the indolent Adam, as  
the parent of civilization."

## THE WOMEN'S UPRISING.

—BY—

JENKIN LLOYD JONES.

A sermon suggested by the Woman's Con-  
gress held in Chicago last May. Neatly print-  
ed, with attractive cover. Will make a pleas-  
ant souvenir of this memorable congress.

Single copies 10 cents. By the hundred, \$6.00.

PUBLISHED BY

UNITY PUBLISHING COMPANY,  
175 Dearborn Street, Chicago.





## Distasteful

to every woman—wash-day and house-cleaning time with their grim attendants; "aching back," "low spirits," "tired to death," "worn out," "out of sorts." Why don't you get rid of these things? Use **Pearline**. There are directions on each package that will show you the latest, safest, quickest, and best ways of washing.

The wonderful success of **Pearline** (used and talked of by millions of women)—that alone ought to move you to try it.

And then a trial means continued use.

**Millions NOW USE Pearline**

## A Chorus of Faith

AS HEARD IN

### The Parliament of Religions.

By JENKIN LLOYD JONES.

Secretary of the General Committee of the Parliament.

A beautiful book, the handsomest volume the Parliament has produced. It shows the essential unity of all religious faith by setting forth the best and highest thoughts expressed by

115 Representatives of the Various Religions of the World.

Forty Pages are given to the Opening Addresses.

Thirty Pages to the Farewells.

The rest of the 167 extracts, which make up the book, varying from half a page to seven or eight pages in length, are arranged under seven heads:—

Harmony of the Prophets.	Holy Bibles.
Unity in Ethics.	Brotherhood.
The Soul.	The Thought of God.
• The Crowning Day.	

Each of these is preceded by an appropriate poetical extract. The book is carefully indexed and contains several short appendices on topics connected with the Parliament.

Cloth, Gilt Top; 333 Pages, Price, \$1.25.

FOR SALE BY

Unity Publishing Company,

175 Dearborn Street, CHICAGO, ILL.

PUBLICATIONS OF

Dr. E. G. HIRSCH.

<b>The Crucifixion.</b> Viewed from a Jewish Standpoint....	.25
<b>The Jews and Jesus.</b> A discourse.....	.05
<b>Jesus, his Life and his Times</b> .....	.05
<b>The Doctrines of Jesus</b> .....	.05
<b>Paul, the Apostle of Heathen Judaism, or Christianity</b> .....	.05

FOR SALE BY

BLOCH & CO., Publishers,

175 DEARBORN STREET, CHICAGO.

slaughter—Culpepper Court-house being her first destination.

"Miss Barton was on the battle-fields of Cedar Mountain, Antietam, Fredericksburg, Falmouth, and at the siege of Charleston. How many lives were saved in those scenes of slaughter through her prompt ministrations, none can estimate. With her band of trained nurses, she did noble service, and continued in it to the end of the war.

"With a frame exhausted by continuous labor she went, by the advice of her physicians, to Europe to recuperate. She was there when the Franco-Prussian war broke out, and she immediately offered her services. At Metz, in Paris, and in other scenes of the conflict, she ministered to the wounded and comforted the dying. The Emperor of Germany acknowledged her services by the presentation of the Order of the Iron Cross, and other distinguished personages gave her grateful proofs of tangible esteem. Since then, as President of the American Red Cross Society, she has rendered beneficent services in the Ohio floods, the Michigan fires, the Charleston earthquake, the Johnstown flood, and other calamities of national import."

### When Tired Out

Use Horsford's Acid Phosphate.

Dr. W. B. HARRISON, Columbia, Tenn., says: "I have used it in mental and physical exhaustion, and in every case with the most gratifying results."

### Greek Monks.

The surviving occupants of these four remaining retreats are Basilian monks of the Orthodox Greek Church, and are nearly all men that have lived in the world and grown weary of it. They do not have to go through any definite course of study or to serve a regular novitiate, as in the Catholic Church, and most of them are only given the lesser habit. Each of these monasteries is independent of the others and governs itself. The head of each community is known as the Hegoumenos (Superior), while the other monks are called Kalogeri (good old men). The habit of the order consists of a black tunic reaching to the ankles, with a leathern girdle and a high, stiff beretta, called Kamilation. The monks are always bearded, in accordance with the Greek custom, and usually long-haired, and look rather like sailors or rustics than like the profound ascetics that they are. For these monks practice austerity of the most rigorous sort. They never sleep more than five hours, going to bed at nine, and rising for prayers at two in the morning. Ordinarily they eat only two meals a day, while there are upwards of a hundred days in the year on which they take but one meal, consisting of vegetables and bread steeped in water; there are still other specified days on which they eat nothing at all. Their usual fare consists of dried vegetables, salt fish, olives and black bread. They never taste meat, but are permitted to drink wine and liquors. These they manufacture themselves, there being extensive vineyards attached to nearly all the monasteries. During the Xirophaga (dry eating) or black fast, which occurs in the latter part of Lent, they can eat nothing that is cooked,—eggs, milk, cheese, fish, oil and wine being then forbidden. Indeed, these men are so far removed from all ordinary pursuits and habits of social existence, and there is so little similarity between their destiny and ours, that the average visitor is apt to regard them with almost as much curiosity and wonder as if they had been given back from the world of spirits, or had wandered into our sphere from some distant planet.—Charles Robinson, in February Lippincott's.

## ROYAL SHORTHAND.

Specially prepared for H. R. H. the Prince of Wales and H. R. H. the Princess Louise for use in keeping their diaries. This system may be learned by those only who will use it privately, not professionally, and under bond of secrecy. Legibility, so great a feature, that sermons intended for reading may safely be written in its characters. Learned in one week.

Price \$10, with necessary mail instruction, or by personal instruction of the author. Mr. OLIVER McEWAN, 120 East 59th street, New York.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES and PEALS In The World. PUREST BELL METAL. (Copper and Tin). Send For Price and Catalogue. MESHANE BELL FOUNDRY, BALTIMORE, MD.

## The House Beautiful.

By WILLIAM C. GANNETT,

Author of "A Year of Miracle," "Blessed be Drudgery," etc. Paper, ornamental, choice edition, price 15 cents. (In "Life-Studies" form, 6 cents.)

CONTENTS: *The Building of the House; House-Furnishing; The Ideal of Beauty; Flower Furniture; Book Furniture; Our Guests; The Dear "Togetherness."*

Published in Three Styles:

Gift edition, fine cloth, wide margins, 60 pages, 50 cents.

Paper, ornamental, 26 pages, 15 cents. (In white, if desired).

Cheap edition, 6 cents, (ten copies for 30c. net).

[From THE NEW UNITY, May 2, 1895.]

The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

Sent, postpaid, on receipt of price by

JAMES H. WEST, Publisher,

174 High Street, Boston,

or BLOCH & NEWMAN,

204 Dearborn Street, - - Chicago.

HIS LATEST WORK.

## The Spirit of God.

By P. C. MOZOOMDAR.

Author of "The Oriental Christ," "Heart-Beats," Etc.

TABLE OF CONTENTS.

- I. The Spirit.
- II. The Hindu Doctrine of the Spirit.
- III. Doctrine of the Spirit in Christianity.
- IV. Sense of the Unseen.
- V. The Spirit in Nature.
- VI. The Kinship in Nature.
- VII. The Spiritual Power of the Senses.
- VIII. The Spirit in Life.
- IX. The Spirit in the Spirit.
- X. The Spirit in Immortal Life.
- XI. The Spirit in Reason.
- XII. The Spirit in Love.
- XIII. The Spirit in Conscience.
- XIV. The Spirit in Christ.
- XV. The Spirit in History.
- XVI. The Spirit in all Religions.
- XVII. Life in the Spirit.

Price, \$1.50 postpaid.

FOR SALE BY

UNITY PUBLISHING CO.,

175 Dearborn St., Chicago.



# FITS CURED

(From U. S. Journal of Medicine.)

Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

## GIFT BOOKS.

*Baltimore American.*—There is a tranquil, strengthening, uplifting power in these little books that makes one cherish for them, when they have been enjoyed and laid aside, the warm, grateful sentiment with which we treasure dear friends.

### "As Natural as Life."

Studies of the Inner Kingdom. By Charles G. Ames, Minister of the Church of the Disciples, Boston. 109 pages. "One of the most satisfying treatises we have ever read. The little volume is a spiritual poem, expressed in a human form called prose; but the beauty of its truth has root in the Infinite. It will prove a keen delight to the appreciative thinker."—*Boston Ideas.*

### In Love with Love.

Four Life-Studies. By James H. West, author of "The Complete Life," "Uplifts of Heart and Will," "Poems," etc. 109 pages.

"There is something singularly fresh and strong in Mr. West's way of putting things. Any one of these studies read at night would sweeten a man's slumber, and waken him in the morning to some better sense of his great opportunity."—*John W. Chadwick, in the Christian Register.*

### A Child of Nature.

Studies of the Outward as related to the Inward Life. By Marion D. Shutter, D. D., author of "Wit and Humor of the Bible," "Justice and Mercy," etc. 111 pages. "One of the most charming little collections of essays that have recently come under notice. Written with lovely simplicity of diction, taking us into a happy apprehension of Nature, and withal habited in the happiest thoughts and conceits. Altogether delightful."—*Philadelphia To-day.*

Cloth, red edges, neatly stamped, each 50 cents. Special gift edition, full gilt, each \$1.00.

UNITY PUBLISHING CO.,  
204 Dearborn St., Chicago.

## The New Bible and Its New Uses,

By JOSEPH HENRY CROOKER,  
Author of "Jesus Brought Back," "Problems in American Society," Etc.

Multitudes of people to-day, both outside and inside the churches, are aware that the New Criticism, arisen in our age, has revealed a New Bible; and what they want to know, and in the simplest, most straightforward way, is this: What changes in our attitude toward the Bible are involved; and what new and wiser uses of it are made possible and necessary by these discoveries? Mr. Crooker's present work succinctly answers this query.

### CONTENTS.

Introduction: The New Bible; I. Errors in the Bible; II. What the Bible Claims for Itself; III. The Bible as Authority; Appendix; Contradictions in the Gospels.

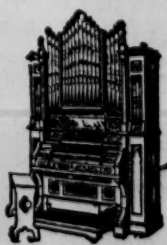
Mr. Crooker has brought to his work much original thought, a thorough knowledge of his subject, considerable analytical skill, a fair degree of logic, and almost a mastery of the art of presentation.—*Brooklyn Standard-Union.*

He has been very successful, and his book is one especially to be recommended to those who have lost their faith in the old Bible of tradition and dogma, and need to be shown the substantial worth of what criticism leaves unharmed of literary value and spiritual quickening.—*The New World.*

286 Pages. Cloth, \$1.00.

### FOR SALE BY

UNITY PUBLISHING COMPANY,  
175 Dearborn Street, Chicago.



\$27 to \$1400.

Organs adapted to all purposes; special designs for Church, Chapel and Home. Write for catalogues. See latest styles. The Recognized Standard.

Mason & Hamlin Co.  
Boston. New York. Chicago

## The Roman Campagna.

In Rome itself one loses sight of the Vatican and of the cupola of St. Peter's. The view of them is easily shut out when one is near. But at a little distance, as you drive out upon the Campagna, the dome rears itself up by degrees, as though a giant were slowly thrusting up his helmeted head from the horizon; and as you go farther away the mass rises still in respect of the littlenesses around it, enormous out of all foreseen proportion, until it hugely masters and thrusts down all the rest beneath the level line of mist, and towers alone above everything, in vast imperial solitude.

But out upon that broad expanse of rolling land one need not look for ever at St. Peter's dome. Half the history of the world has been written in stones and blood between the sea-line and the ranging mountains. The memory of a Brahman sage, the tongue of a Homer, the wisdom of a Solomon, kneaded into one human genius, would not suffice to recall, to describe, and to judge all that men have done in that bounded plain.

Where the myths of ages were born and grew great and died, where the history of five and twenty centuries lies buried, romance has still life to put forth a few tender blossoms. For although the day of the Cæsars is darkened, and the twilight of their gods has deepened into night, the human heart has not yet lived out its day nor earned its rest.

On the very spot where you pause, dim primeval battles were fought, Christian martyrs died, barbarians encamped, Roman barons slew one another, and foreign conquerors halted before besieging Rome. Where you are standing, fair young St. Julia may have breathed her last upon the cross; Augustus may have drawn rein a moment there, while Julius Cæsar's funeral pyre still sent up its pillar of smoke from the distant Forum, as the Jews fed the flames, bewailing him through seven days and nights; the Constable of Bourbon passed this way, riding to his death; by this road Paolo Giordano Orsini led his young wife to haunted Galera, having in his heart already determined that she should die; Savelli, Frangipani, Orsini, Colonna, Viteleschi, without number, have ridden by, in war and peace, to good and evil deeds.—["A Kaleidoscope of Rome," by Marion Crawford, in the January Century.

## In Provincial France.

In the January *Atlantic* Agnes Repplier writes delightfully of provincial France. She describes Douai and the Fete de Gayant:—

Happily, however, there was still another member of this ancient family, more popular and more well beloved than all the rest, Mademoiselle Therese, "la petite Binbin," who for hundreds of years has been the friend and idol of every child in Douai. A sprightly and attractive little girl was Mademoiselle Therese, barely three feet high, and wearing a round cap and spotless pinafore. In her hand she carried a paper windmill, that antique Douai toy with which we see the angels and the Holy Innocents amusing themselves in Bellegambe's beautiful old picture, the Altar-piece of Anchin. She ran hither and thither with uncertain footsteps, pausing now and then to courtsey prettily to some admiring friends in a doorway; and whenever the pressure of the crowd stopped her progress, the little children clamored to be held up in their fathers' arms to kiss her round, smooth cheeks. One by one they were lifted in the air, and one by one I saw them put their arms around la Binbin's neck,

and embrace her so heartily that I wondered how she kept herself clean and uncrumpled amid these manifold caresses. As she went by, the last of that strange procession, we moved after her, without another thought of Lille and its comfortable hotels. Comfort, forsooth! Were we not back in the fifteenth century, when comfort had still to be invented? Was that not the Song of Gayant which the drums were beating so gayly? And who ever turned their backs upon Douai when the famous Ranz des Douaisiens was ringing triumphantly in their ears?

THE MEANING OF RACE.—Attempting to frame a definition of race, Mr. W. M. Flinders Petrie remarked in the British Association that when only a few thousand years had to be dealt with, nothing seemed easier or more satisfactory than to map out races on the supposition that so many million people were descended from one ancestor and so many from another. Mixed races were glibly separated from pure races, and all humanity was partitioned off into well-defined divisions. But when the long ages of man's history, and the incessant mixtures that have taken place during the brief end of it that is recorded, come to be realized, the meaning of "race" must be wholly revised. The only meaning that a "race" can have is that a group of persons whose type has become unified by their rate of assimilation and of their subjection by their conditions exceeding the rate of change produced by foreign elements. If the rate of mixture exceeds that of assimilation, then the people are a mixed race, or a mere agglomeration.

### How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

AMONG the fruit and flower novelties which 1896 brings us, we notice that the enterprising and reliable firm of James Vick's Sons, Rochester, N. Y., are already calling attention to three, which seem to have won great favor where known. They are the Double Sweet Pea, the only one in the world true to name, "Bride of Niagara," the "Early Leader Tomato," the earliest of all the early tomato family and sure to become a great favorite, and the already famous blackberry, the "Rathbun." From the praise and compliments given so abundantly to the "Bride of Niagara," this sweet pea must be more than charming and from the encomiums lavished on both the new tomato and this new blackberry, it is pretty certain no garden desiring to have the first and best of everything, can be without these three new comers. By the way, readers, are any of you so far behind the times as not to know "Vick's Floral Guide?" If any of you have never seen it, send 10 cents to this firm at Rochester, N. Y., and get a copy. You can deduct this from the first order for seeds and the pleasure and information their guide will give you will certainly induce you to keep up the acquaintance.

## "Liberty and Life."

DISCOURSES BY

E. P. POWELL.

### CONTENTS:

LIFE AND DEATH; WHAT THEY ARE.  
SIN A CRIME AGAINST LIFE: RIGHTNESS OBEDIENCE TO LAW.  
SINNING AGAINST THE HOLY SPIRIT.  
A SOUND MIND IN A SOUND BODY.  
IS THE AVERAGE LIFE WORTH THE LIVING?  
THE TRUE, THE BEAUTIFUL AND THE GOOD.  
NOT ALLOPATHY NOR HOMEOPATHY, BUT SYMPATHY.  
THE TRUE LIFE.  
THE DOING CREED.  
THE KEYS.  
A BUNDLE OF PARADOXES.  
A SUBSTITUTE FOR ORTHODOXY.  
THE TWO THEOLOGIES.  
NATURAL MORAL COMPENSATION.  
CHARACTER.  
THE RELIGION OF THE FUTURE.  
NEW YEAR IN 1982.

Paper cover, 208 pp.; postpaid. 25 cts.  
Price Reduced from 30c.

### FOR SALE BY

Unity Publishing Co.,  
175 Dearborn St., Chicago.

## Our Heredity from God

CONSISTING OF

LECTURES ON EVOLUTION.

By E. P. POWELL.

"This book [now in its fourth edition] is dedicated to all those who, like the author, have lost faith in authoritative Revelation, in hopes that they, like himself, may find satisfaction in that revelation of Eternal Life and Truth which is steadily unfolded to us by Science."

Price, \$1.75.

### FOR SALE BY

UNITY PUBLISHING CO.,  
175 Dearborn St., Chicago.

## THE BIBLE:

ITS ORIGIN, GROWTH AND CHARACTER,

—AND—

Its Place among the Sacred Books of the World

TOGETHER WITH A

List of Books for Study and Reference, with Critical Comments,

By JABEZ THOMAS SUNDERLAND.

This book has grown from the author's "What is the Bible?" published in 1878, but it is a new work, wider in aim, more comprehensive in plan, and containing more than twice as much matter. It presents in popular form the results of the higher criticism and of the best and latest scholarship relating to the Bible.

Price, \$1.50.

### FOR SALE BY

UNITY PUBLISHING CO.,  
175 Dearborn St., Chicago.



Highest of all in Leavening Power.—Latest U. S. Gov't Report

# Royal Baking Powder

## ABSOLUTELY PURE

### A Free Course of Liberal Lectures.

A course of liberal lectures under the auspices of the American Congress of Liberal Religious Societies will be given in towns not too far from Chicago. The following persons have already consented to speak in the course:

A. N. Alcott, "The History of the Evolution of the Human Mind in Religion"; B. R. Bulkeley, "Tendencies of the Days"; C. F. Elliott, "Our Larger Selves"; A. W. Gould, "The Upper Current"; Robert Jardine, "The Historical Relations of Buddhism to Christianity"; J. L. Jones, "The Parliament of Religions and What Follows"; Joseph Stolz, "What All Can Believe"; B. F. Underwood, "The Positive Side of Liberal Religious Thought"; R. A. White, "The Untouched Remnant"; Celia P. Woolley, "Form and Substance in Religion."

To new places the only charges will be the traveling expenses of the speakers. To places desiring lectures for the second time some slight additional charge will be made to be used towards paying for the support of the Liberal headquarters in Chicago. All communication can be addressed to A. W. Gould, the chairman of the Missionary Committee, 175 Dearborn St., Chicago.

### FARE AND A THIRD

for the round trip to New York City and return on the certificate plan has been authorized via the Nickel Plate Road on occasion of the meeting of the Cycle Manufacturers' Board of Trade, January 18th to 25th inclusive. For further information apply to J. Y. Calahan, Gen'l Agent, 111 Adams St., Chicago, Ill. (128)

### A WORD IN YOUR EAR

THE SECRET OF BEAUTY of the complexion, hands, arms, and hair is found in the perfect action of the Pores, produced by

**Cuticura SOAP**

The most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Sold throughout the world. British depot: F. NEWBERRY & SONS, 1, King Edward-st., London. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.

"THE BEST IS, AYE, THE CHEAPEST."  
AVOID IMITATIONS OF ANY SUBSTITUTES FOR

# SAPOLIO

### Announcements

#### The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CHURCH OF OUR FATHER, 80 Hall St., Rev. Robt. Jardine, 1432 Dunning St.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johannot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER MEMORIAL CHURCH (Universalist), Sheridan Ave. and 64th St. Sunday services 11 A. M. and 8 P. M.; Sunday School, 9:30 A. M.; Young People's Christian Union, 7 P. M. Devotional Meeting, Wednesdays at 8 P. M. Rev. Frederick W. Millar, minister; residence, The Colonial, 6325 Oglesby Ave.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

### For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world: Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

## What Do You Think of This!

TIME speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing" and thus the important duty of selecting our gifts is left till the last minute and one must then "take what is left." The readers of the NEW UNITY should not be of the dilly-dally sort. The World's Fair souvenir spoons are *just the thing*. And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

STAUNTON, VA., June 27, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received the spoons O. K. and am more than pleased with them. I am delighted.

I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents.

Enclosed please find postoffice order for the amount \$6.00 for which you will please forward six sets of your "World's Fair" souvenir spoons and the cake basket which you offer as premium for same.

Yours truly,  
(Signed) LILLIE V. CROFT, 318 Fayette St.

### DESCRIPTION OF SOUVENIR SPOONS.

They are standard after dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.



FOR ALL SIX  
OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters but new ones as may be seen from their dating. They are all letters from subscribers of religious papers.

Leonard Mfg. Co., Chicago, Ills.

AUBURN, ME., May 15, 1895.

Dear Sirs:—I sent for a set of your souvenir spoons for my wife a short time since and you enclosed an offer to make a present of three sets if we would sell six. My wife went out among her friends and sold six in one afternoon. I enclose money order for \$5.94 for the nine sets of spoons.

She thinks she could sell many more among her friends here, and wants to know what you give as presents besides the souvenir spoons. How much longer will the offer last, or rather how much longer will the spoons hold out?

Yours respectfully,

EDWARD W. BONNEY, 8 Myrtle St.

This sounds like business all through. Mr. Bonney's judgment was evidently based upon the fact that the spoons were of real merit and would be in good taste for his wife to take orders among her friends. There are lots of folks who delight in the diversion of interesting their friends in some pleasing article. It isn't canvassing but a commendable method of putting calling days to good practical, profitable use.

MERIDEN, MISS., Aug. 6, 1895.

Leonard Mfg. Co.

Gentlemen:—I send enclosed, postoffice order for \$7.39 for which please send to my address, one case of your silverware, containing tablespoons, teaspoons and butter plates, six of each and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address,

Mrs. FRANK MEYERS,  
343 41st Ave.

FORT MORGAN, COLO., July 8, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received your card this morning in regard to the spoons sent us. The spoons came all right and we were well pleased with them. Mrs. Seckner showed them to a few of her lady friends and all wanted them, but all did not feel as though they could take them.

Yours truly,  
REV. H. D. SECKNER.

### SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D.

Address order plainly.  
LEONARD MFG. CO., 152-153 Michigan Ave. F. Z.,  
Chicago Ill